ABHINAVAGUPTA'S

ŚRĪ TANTRĀLOKA

AND

OTHER WORKS

महामाहेश्वरश्रीमदभिनवगुप्तपादाचार्यस्य श्रीतन्त्रालोकः

First Time English Translation with Sanskrit Texts



Professor Satya Prakash Singh

Swami Maheshvarananda

Foreword by

Dr. Karan Singh

ABHINAVAGUPTA'S

ŚRĪ TANTRĀLOKA

AND

OTHER WORKS

First Time English Translation with Sanskrit Texts

महामाहेश्वरश्रीमदभिनवगुप्तपादाचार्यस्य

श्रीतन्त्रालोक:

अन्य कृतय: च

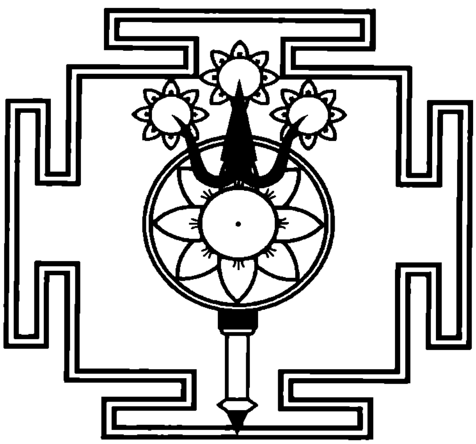


Table of Transliteration

Vowels

अ	a	आ	ā	इ	i	ई	ī
उ	u	ऊ	ū	ऋ	ṛ	ॠ	ṝ
लृ	ḷ	ए	e	ऐ	ai	ओ	o
औ	au	अं	aṁ	अः	aḥ		

Consonants

क्	k	ख्	kh	ग्	g	घ्	gh	ङ्	ṅ
च्	c	छ्	ch	ज्	j	झ्	jh	ञ्	ñ
ट्	ṭ	ठ	ṭh	ड्	ḍ	ढ्	ḍh	ण्	ṇ
त्	t	थ्	th	द्	d	ध्	dh	न्	n
प्	p	फ्	ph	ब्	b	भ्	bh	म्	m
य्	y	र्	r	ल्	l	व्	v	श्	ś
ष्	ṣ	स्	s	ह्	h	क्ष्	kṣ	त्र्	tr
ज्ञ्	jñ	ळ्	lṛ						

ABHINAVAGUPTA'S
ŚRĪ TANTRĀLOKA
AND
OTHER WORKS

First Time English Translation with Sanskrit Texts

महामाहेश्वरश्रीमदभिनवगुप्तपादाचार्यस्य

श्रीतन्त्रालोकः

अन्य कृतयः च

VOLUME I

by
Professor Satya Prakash Singh
Swami Maheshvarananda

Foreword by
Dr. Karan Singh

STANDARD PUBLISHERS (INDIA)
New Delhi

First Published 2015

ISBN 978-81-87471-77-6 (Vol.I)
ISBN 978-81-87471-86-8 (Set)

Published by
Mohindra K. Vashistha for
STANDARD PUBLISHERS (INDIA)
205, Kiran Mansion, 2nd Floor,
4834/24 Main Ansari Road, Daryaganj, New Delhi-110 002 (India)
Tel. No. 91-011-23240594, 23240593
91-9871009093 (M) Tele FAX - 011-23272338
E-mail: standardpublishersindia@gmail.com
mkvsr9@gmail.com
Website: http://www.indianbooksworldwide.com

Cover Concept Design by
Swami Maheshvarananda

Printed at
Soft Comp, New Delhi

Dedicated to

Spiritually elevated group of yoginis, yogins, *siddhas* and the few aspirants of spiritual knowledge and those undergoing the discipline of self-purification

CONTENTS

INDICES

वेदाहमेतं पुरुषं महान्तं आदित्यवर्णम्

DR. KARAN SINGH
MEMBER OF PARLIAMENT
(RAJYA SABHA)
CHAIRMAN
COMMITTEE ON ETHICS

सत्यमेव जयते

Office: 127, Parliament House Annexe,
New Delhi - 110001
Residence: 3, Nyaya Marg,
Chanakyapuri
New Delhi - 110021

FOREWORD

Both Advaita Vedānta and Tantra find their origin in the Vedas, but their detailed analysis, commentary and propagation can be traced back to two monumental figures in our spiritual history – Ādi Śaṅkarācārya (788-820 AD) from Kerala and Ācārya Abhinavagupta (915-1020 AD) from Kashmir. It is significant that we owe our knowledge of these great systems of thought to savants from the very ends of the Indian subcontinent. Kashmir Śaivism or Trika Śāstra is a unique branch of Indian Philosophy which occupies a very special place in our spiritual history. It has produced a large number of great gurus and scholars of which Ācārya Abhinavagupta was pre-eminent. The astounding quality of his twelve volumes of his work on Tantra and its tremendous sweep remains a significant milestone in our spiritual tradition. Of his many works, his magnum opus is the massive Tantrāloka which is virtually an encyclopedia of tantric knowledge, and locates the teaching in the mouth of Lord Śiva Himself.

To the best of my knowledge the present is the first complete English translation of this colossal work rendered by the combined efforts of Professor Satya Prakash Singh and Swami Maheshvarananda with their years of practice of yoga

and tantra, philosophy Eastern and Western, psychology Freudian and Jungian, Sanskrit and English. This is evident from dozens of their publications and papers ranging over areas like yoga, history and culture on A.N. Whitehead, C.G. Jung, Veda and the history of yoga, linguistics and many more. It was by virtue of deep understanding that an English translation of such a massive work as the Tantrāloka could be accomplished lucidly by these scholars after a lapse of almost a millennium from the time of Abhinavagupta himself. But for Tantrāloka, the disciplines of Yoga and Tantra would have remained only a dream in its relationship to philosophy and yoga. Tantrāloka, indeed, by virtue of its wide and integrative attempt, would have been lost for ever to the modern world getting diminished to the state of a mere cult instead of opening the doors to the mystery of human psychology and physiology.

It would be inappropriate for me to attempt any kind of description regarding Kashmir Śaivism. The great ācāryas have left this rich tradition to us and it is now necessary to preserve and transmit it to future generations. The last ācārya of Kashmir Śaivism, Swami Lakshmanji, with whom I had a very close personal association, passed away a few years ago without nominating any successor. Although many scholars and sadhakas are practicing the Śaivism discipline, it seems that the guru-śiṣya tradition of Kashmir Śaivism has come to a close unless a new ācārya emerges, which is always possible. Meanwhile, the publication of the major texts of Kashmir Śaivism, especially the Tantrāloka, is an important pre-requisite for students of this great philosophy in India and around the world.

I warmly congratulate Professor Satya Prakash Singh and Swami Maheshvarananda for undertaking the massive task of translating Abhinavagupta's Tantrāloka and other minor works into English. Partial translations are available but, to the best of my knowledge, this is the first time that the entire corpus of Tantrāloka is being presented in the original Sanskrit and a lucid English translation, I pay my homage to the great Ācārya Abhinavagupta. May Param Śiva bestow His blessings on us all, and thereby redeem mankind from the strife and violence that is plaguing the world. Aum Namaḥ Śivāya.



(KARAN SINGH)

Introduction

Tantrāloka means light on Tantra which literally means thread. This thread, however, happens to have been used in one of its earliest usage in the Ṛgveda itself in such a deep sense as understanding binding the entire reality together in a single fold of comprehension so beneficial as to transform the human nature of all its baser kind of tendency into the most idealistic form which is known as the divine. The *mantra* concerned advises wise men as follows:

> While spreading the thread for weaving out into a piece of cloth, follow the illumination of the higher light and safeguard the path having been prepared through meditative effort. Weave out the cloth out of the ideas spun in the form of the threads setting them perfectly in an even form and thus become contemplative humans having the prospect of giving birth to the class of divine beings. (Ṛgveda, X.53.6)

Remarkably enough, this suggestion of the Vedic seer seems to have found out its best recipient in Abhinavagupta and that also in the form of his *Tantrāloka*, as the epitome of wisdom screened out of the *Tantras* coming out of the mouth of Śiva by way of response to the queries of his consort, the Goddess, an embodiment of His own creativity. Very many of the Tantras whose essence has been absorbed in the *Tantrāloka* have disappeared by this time owing to convulsions of history to be not available to us today. On this account, the *Tantrāloka* become all the more important for the humanity as it has embodied in it the invaluable wisdom contained in them by such a genius *par excellence* as

Abhinavagupta, a yogin, *tantrika,* psychologist, philosopher and aesthetician all combined in him together.

Abhinavagupta's (950-1020 AD) ancestry goes back to Kannauj to a clan of Brāhmaṇas with Agastya as the name of their lineage. One eminent scholar of this clan named Atrigupta was taken to Kashmir by King Lalitāditya in course of his victory over Yaśovarman, the King of Kannauj in 736 A.D. Lalitāditya was not only a great warrior but also a lover of learning. It was out of his love for learning that he took Atrigupta along with him to Kashmir. Kannauj at that time was a great centre of learning as is borne out by their migration to Bengal for conducting certain *yajñas* by the Sen Dynasty of kings. Atrigupta was provided with a mansion at the bank of the river Vitastā now known as Jhelum in the vicinity of a temple of Śiva. This seems to have been done on account of Atrigupta's devotion to this deity. This event belongs to the eighth century AD.

It was in the lineage of Atrigupta that after a few generations was born Varāhagupta. He was the grandfather of Abhinavagupta born of his son Narasimhagupta known popularly as Cukhulaka. Narasimhagupta was a highly learned *pandit* conversant with several branches of learning such as grammar, literature, aesthetics and the system of logic. Abhinava's mother was Vimalā who died quite young in the early childhood of Abhinava. Mother being the centre of affection for a child, her demise at that early stage of Abhinava's life caused the renunciatory tendency in Abhinava left solely to the care of his father for bringing him up as well as for his education.

As regards the aspect of learning, Abhinava has paid glowing tributes to his father in initiating him into all those branches of Sanskrit learning as were mastered by him. With this educational background prepared by his father along with the renunciatory tendency caused by the demise of the mother in early childhood accentuated immense love for learning in Abhinava diverting his mind from enjoyment of the luxuries of life as made available to him ancestrally in the beautiful surrounding of the land at the bank of the mighty Vitastā, particularly close to the temple of Śiva with all His cultural background of renunciation and source of wisdom.

With this intellectual and spiritual background Abhinava moved from school to school and teacher to teacher in the quest for real knowledge and wisdom which might quench his thirst for more and more which might be to his full satisfaction. In keeping with this tendency and related action undertaken on

his part, he has elucidated his case as a model for disciples of all times to follow the tendency of the black-bee flying from flower to flower in course of its will to find out the flower which might be most satisfactory to its sense of smell. In the land of flowers such as Kashmir, this imagery came not only to be evoked in his mind poetically but found its inculcation in his own educational career moving from Maṭh to Maṭh and teacher to teacher in the quest for knowledge and understanding.

I. Abhinava's Attitude Towards the Veda

His profundity in various fields of Sanskritic literature is very much reflected in the *Tantrāloka* throughout. Be it logic, grammar, philosophical systems including Sāṅkhya, Yoga, Mīmāṅsā, Vedānta, Vaiśeṣika or Buddhism, he displays thorough understanding of all of them as is evident from their references at various places in the *Tantrāloka*. He is also at home in regard to the Vedic literature as is evident from his reference to the *Aitareya Āraṇyaka* in *Tantrāloka*, III.226 where its author Mahidhara Aitareya has been identified as a manifest form of Śiva and as such is said to have taken the world as a form of *visarga* (:), remission. This viewpoint has formed the backbone of the Śaivite equation of the world with sounds of the *mātṛkā* and *mālinī* series of sounds. This is also based on the Aitareya's elaborate statement regarding it where it claims that *Vāk* or sound is as expansive as Brahman and that wherever there is Brahman, there is also the *Vāk*.[1]

His idea of Śakti as the all-encompassing cosmic and extra-cosmic absolute force has very much its prototype in Aditi of the Ṛgveda who has been described there in the *Saṁhitā* as the heaven, intermediate space, mother, father and son, as all the creatures, the past, present and future all taken together. This account of her in the *Saṁhitā* is obviously inclusive of her transcending the limits of space, time and causality and yet manifesting Herself as all-in-all including the conscient and inconscient, gods, goddesses as well as all the creatures of the creation, human, sub-human and superhuman. Her oneness with *Vāk* seems to have been very much based on the Vagāmbhṛṇī Hymn of the same *Saṁhitā* where Āmbhṛṇī the daughter of sage Ambhṛṇa on the ground of her experience of oneness with *Vāk* as the all-comprehending principle narrates herself as moving in the company of all groups of gods such as Rudras, Vasus and Ādityas. She claims to have strung the bow of Rudra for the sake of killing Śaru, the great opponent of Brahman the principle of order and integrality behind the diversity and contrariety in the

---

1 Aitareya Āraṇyaka III.8

universe and to have entered into the compass of the heaven and earth, in the depth of the sea and thus to have become practically the earth itself creating the background for Abhinava to give utmost importance to it as the most concretised form of the Reality and the initial step of progress to Śiva-hood.

Abhinava's entire system of breath-control has its prototype in the Kaṭha Upaniṣad's idea of the same force particularly under the denomination again of the personified form of Aditi. The Upaniṣadic verse describes her as to have assumed the form of a diminutive sized deity indwelling the middle-most point of the body and as being worshipped by all gods and motivating the *prāṇa* to move upward and *apāna* downward. Obviously this account is suggestive of the sage's *sādhanā* of finding out that centre in the human body which is divisive of *prāṇa* and *apāna* resulting in the upward movement of the combined and refined form of the breath along another channel of nerves known as *suṣumnā*, though left unnamed here in the verse. This missing point, however, is supplemented by another hymn of the *Saṁhitā* coming almost at the end of it, that is, Ṛgveda, X.189. In this hymn of just three verses addressed to *Sārparājñī* as its deity there is an account of a bull of variegated colour moving in the womb of the mother and proceeding to the father from within with the combination of *prāṇa* and *apāna* assuming the form of *Vāk*. *Sārparājñī*, the queen of serpents as its deity is suggestive of what subsequently came to be named as *kuṇḍalinī*, taking the form of *Vāk* with the combination of *prāṇa* and *apāna* and rising upward towards the Father is obviously indicative of the entire course of the *sādhanā* of awakening of *kuṇḍalinī* and rising from the mother, the *mūlādhāra cakra* as representative of the element of earth in the human body and proceeding to the Father, the ultimate source of creation as Śiva. The androgenity of the bull here as a male but elsewhere as a female in the capacity of *Vāk* as in Ṛgveda I.164.41 is very much suggestive of the same of Śiva-Śakti as the points of start and consummation of the *kuṇḍalinī* in the context of yogic practice. Śiva's representation by His ride the bull and that of Śakti by *Vāk* here as well as in Tantra go to confirm this interpretation to a great extent.

As regards Rudra-Śiva's taking to wine and alternatively to *viṣa*, poison as in the context of the contest between gods and demons in course of churning of the ocean, this is very much obvious from Ṛgveda X.136, giving an account of a clan of contemplators, *munis*, yellowish in colour, besmearing themselves something malodorous, using air as thread to move forcefully as fast as wind, keeping long hair and drinking poison in the company of Rudra and getting intoxicated by the drink. It is explicit from these details that these *munis* were a group of

Śaivites having Rudra as their deity, practising control of breath to the extent of so much expertise as to accomplish such feats as to disappear physically from the scene at times, taking no time in moving from one place to another, keeping long hair, besmearing their bodies with something like ash, caring little to cover their bodies, keeping mute, remaining contemplating, flying in space, moving in the midst of such beings as Apsaras and Gandharvas besides wild animals. As regards the practice of taking to poison, it is interesting to note that in the *Vijñāna Bhairava* the word *viṣa* has been taken to mean the *kuṇḍalinī* in the midst of which on the one side and on the other the practitioner of yoga has been required to move with the help of rarified breath.[2]

In fact, the idea of arousal of the *kuṇḍalinī* is very much implicit in the mode of pronunciation of the Vedic *mantras* themselves. There are mainly three accents in them, namely, *udātta*, *anudātta* and *svarita*. *Udātta* is kept unmarked in the written text while the *anudātta* is indicated by the underlining of the syllable concerned and *svarita* by a stroke at the head of it. In the recitational form, the *anudāta* is indicated by lowering the hand and *udātta* by raising it upward while the *svarita* by a horizontal movement of it in the middle. These movements of the hand are indicative of the lowering of the *anudātta*, balancing of the *svarita* and raising upward of the *udātta* in the so rarified a form as requiring nothing to indicate to it. As a combined form of *udātta* and *anudātta svarita*'s notation by the stroke at the head of the syllable is suggestive of rising of the *kuṇḍalinī* upward in the form of the combined and rarified form of the breath. The horizontal movement of the hand in its indication is suggestive of the process of combining and balancing the two main breaths as preparatory to its surging upward. It was perhaps in view of this deep significance of the recitation of the *mantras* discovered in course of the state of *samādhi* of the seers as are said to have being lying within while seeing them that it has been kept alive deliberately for thousands of years until now in their original form all vicissitudes of history notwithstanding.

Intimately connected with this fact is the pronunciation of the *mahāvākya so'ham* involving the individual's experience of oneness with the Ultimate Reality, i.e., Brahman. This *vākya* occurs for the first time in the *Iśa Upaniṣad* at its mantra No. 16 recounting the experience concerned of the great seer Dadhyaṅ Ātharvaṇa. It has come to be considered as *haṁsa mahāmantra* by

2 *Vijñāna Bhairava* verse 67.

Abhinava in *Tantrāloka* XXX.71. *Haṁsa* is an inverted form of *so'ham*. The *haṁsa* has received its deeper sense from a *mantra* occurring in Ṛgveda IV.40 as the last verse of the hymn known as *Haṁsapadī* having become famous not only on account of the pervasiveness of the swan, as the *haṁsa*, literally means, but also on account of its structure of qualification of the *haṁsa* by as many as fifteen adjectives all amounting to showing its pervasiveness in so many forms. It is due to this unique qualification of it that it has come to be adopted in the *Kaṭha Upaniṣad* at V.2 exactly as it is except for addition of the word *bṛhat* at the ending raising the number of adjectives to sixteen which at various levels has been regarded as indicative of completion and perfection and hence has also been taken as the carrier of the sense of Ātman, the Self in all its purity. *Haṁsa*, swan, as a migratory bird due to its spotless white colour, capacity of flight and habit of drinking clean water, etc. has become indicatory of the Self as has been realised by Vedic seers and subsequent sages. This is the semantic aspect of its connotation. The same word in its inverted form *so* + *ham* becomes phonetically indicative of the sound produced in course of breathing-in and breathing-out respectively. Equipped with this twofold sense it has come to be elevated to the position of the *mahāvākya*, magnificent statement in the Upaniṣads. On the analogy of the sound produced in course of breathing-in and breathing-out on the human level it has come to be accepted as the very principle of life obtaining throughout the entire creation and as such as the Ultimate Reality manifesting itself as all the individualities on the same scale. Since breathing is the common criterion of life serving as the basic ground of developing consciousness, regulation of it has come to be accepted as the fundamental principle of spiritual practice. All this significance of the act of breathing and its potentiality of developing into the mainstay of spiritual practice came to be realised during the Vedic period from within the austere practices of the seers of the age leading to get consolidated into the discipline of yoga with its steps of *prāṇāyāma*, breath-control, meditation and *samādhi*, exclusive absorption, etc. with its by products of the idea of the central nerve *suṣumnā*, various centres of nerves on different levels of it and the *kuṇḍalinī*, etc. as made out here already.

On account of the extreme subtlety of the matter and the consequent difficulty in its maintenance at a larger scale, austere pursuits for it began to be replaced during the later period of the Vedic age itself as represented by the *Brāhmaṇas* by its exteriorised form of *karmakāṇda* involving performance of sacrifices, etc. taking the form of the main ideological stream of thinking and practices under the Vedic fold, the austere pursuits were kept alive in secret circles of

yogins and *Tāntriks*. While the main stream continued to follow the introverted path of breath-control in the form of the *Āraṇyakas* leading to the evolution of the Upaniṣadic thought and practices of meditation, its offshoot remained concentrated on breath and its neural mechanism resulting in what subsequently became famous in the form of *Tantra* and *kuṇḍalinī yoga*. That *Tantra* has its root in the Veda itself is evident not only from the prevalence of its elements in the Vedic *Saṁhitās* in their denominations such as the Ṛgveda, Atharvaveda, etc. in the form of reference to nerves, *cakras*, etc. but also from a holistic reference to it in the form of the essence of it to be integrated and evolved into a system with its possibility of improvement over humanity and even its potentiality to turn into the divine. The *mantra* as ascribed to its authorship to *Saucīka* reads in translation as follows:

> While spreading the thread for weaving out into a piece of cloth, follow the illumination of the higher light and safeguard the path having been prepared through meditative effort. Weave out the cloth out of the ideas spun in the form of the threads setting them perfectly in an even form and thus become contemplative humans having the prospect of giving birth to the class of divine beings.[3]

Use of the word *tantu*, derived as it is from the root *tan*, meaning the thread along with its participial form *tanvan* in the sense of spreading the thread, obviously amounts to convey the sense of origin of the discipline of Tantra herein. The necessity of setting the threads in a perfectly even form so as to weave out the smooth cloth with the help of the light of higher order is certainly reflective of the utmost care and use of the faculty of higher consciousness in setting the threads evenly. *Apas*, toil, of the singers is clearly suggestive of the effort of the original creators of the *mantra* bearing the ideas of higher order needing to be set side by side in a manner so as to evolve into a system of thought which may be satisfactorily acceptable to and practicable to its followers. Such is the discipline of *Tantra* with its emphasis on smoothness of the process of breathing, reduction of its frequency to the extent of its attenuation and even complete stoppage leading to improvement on the human nature and his attainment of the divine with his experience of oneness with Him via any of the yogic devices including the *kuṇḍalinī yoga* in particular.

तन्तुं तन्वन् रजसो भानुमन्विहि ज्योतिज़्मतः पथो रक्ष धिया कृतान् ।
अनुल्वणं वयत जोगुवामपो मनुर्भव जनया दैव्यं जनम् ।। Ṛgveda, 10.53.6

Thus, *Tantra* is a by-product of the Vedas taking shape of a discipline out of the introvertive tendency of the Vedic thought as different, though only partly, from the sacrificial aspect of it inasmuch as it has tried to confine the cult of sacrifice from its exteriority to interiority in the human body itself. All secret places and acts suggested to be undertaken there in those places have been withdrawn to the human body and its functions. So far as the consideration of it as a growth independent of the Veda is concerned, it has been caused by the psychology of exclusivity behind the formation of disciplines as distinct from one another partly in view of separative emphasis on the particular aspect of the discipline concerned and partly owing to assertion of the egotism of the champions of the disciplines concerned. Another significant factor involved behind this separative tendency of the human mind is the necessity of exclusiveness of concentration. This is particularly true of disciplines concerned with the problem of faith as the religious matters are concerned with. One cannot be faithful to two systems of religious natures at a time maintaining a balance. In order to be concentrated on one, it is necessary for the follower to keep the other relatively in abeyance. Just as two absolutes are not possible for the rational mind, even so more than one deity as the supreme is impossible for the faithful. If the Ṛgvedic seer Dīrghatamas could make the well-known statement that the Reality is but one which has been conceived and named as Indra, Mitra, Varuṇa, Agni, Suparna, Yama and Mātriśvan, he has not displayed his equality of faith towards all of them in any other respect except for their inherence in one Existence known as *Sat*. The same spirit underlies Abhinava's formulation of all the deities as aspects of Śiva as the Lord of consciousness with Śakti as His Force. Under such circumstances, it became necessary for him to make other gods subordinate to Him including even Viṣṇu in spite of the Vedic assertion that while Agni is the lowest amongst gods, Viṣṇu is the highest.

As regards the unification of gods and goddesses in Śiva, that has already been done by Vedic seers, Upaniṣadic sages, sage Vyāsa in the *Bhagavadgītā* and even Yāska, the author of Nirukta if not with reference to Śiva in particular, decidedly with reference to Ātman and Brahman. Leaving apart the Upaniṣads and *Bhagavadgītā* even such a sage as Yāska who, in spite of being primarily a linguist, in the seventh chapter of his Nirukta has unambiguously stated that on account of its broadness, the Ātman has been prayed to by seers as gods making them as representatives of it in its different aspects making them as interchangeable amongst them on account of their functioning on the common ground of it, they become borne of themselves, of each other and of their action.

Even their accessories such as rides and weapons have been suggested as having been carved out of the same. Abhinava as well has followed the suit at least in Tantrāloka XV.60 to have identified Lord Śiva as the colossus reservoir of water in the form of the Ātman having taken a dip wherein the entire universe can attain cleanliness and purity with the prospect of purification of their followers. In verse No. 224 of the same Chapter of the text he has conceived of Him as lying above Brahmā in the form of the absolute Brahman which has expanded itself in the form of the world in His various manifestations. Thus, if the Vedic seer has identified the basic stuff of the emergences of everything conscious as well as inconscient in the form of base Existence, the Upaniṣads, etc. in the form of consciousness including self-consciousness, as the concept of *ātman* implies, Abhinava has understood it in all its triplicity of aspects namely, existence, consciousness and delight as involved in the personality of Śiva existing, being aware of His existence and delighting in the eternally stable company of His consort Śakti. For the introduction of the sense of delight to Viṣṇu in His aspects of existence and consciousness while in Vaiṣṇavism there has arisen the necessity of bringing in Lakṣmī and her substitute Rādhā from outside, that necessity has become fulfilled automatically by conceiving of His consort His force or Śakti as implicit in His existence, etc. Apart from the sectoral bias quite natural for the maintenance of exclusivity of each and every dispensation of faith and spiritual practice, this invariability of relationship between Śiva and Śakti is perhaps one of the fundamental reasons behind Abhinava's declaration of Vaiṣṇavism along with the Veda and Buddhism as a relatively lower kind of religio-spiritual order.

II. Abhinavagupta's Critique of the Veda

This kind of rather mutually condemnatory judgement on the part of such a sagacious thinker as Abhinava in spite of even the Vedic background of such a unique seer as Dīrghatamas and others has perhaps gained its sharpness from the primacy of the *maṭha*-system of education in his life. The word *maṭha manth,* to churn, is suggestive of stress on its exclusivity. That in spite of his motto to gather information from all possibly available sources of knowledge like the honey-bee, he had to stick to the *maṭha*-system of the lineage of Somānanda, Utpaladeva, Lakṣmaṇagupta and Śambhunātha particularly for his education of the nature of wisdom, bespeaks in itself the limitations of choice open to him particularly on matters imbued with the sectoral concern. This is quite obvious from his own statement in *Tantrāloka* at XIV.44 in which he points out that option on the path of yogic approach to the Reality is a great hurdle and that

by virtue of elimination of all other options except for devotion to Śiva one has the possibility of reaching Him. In yet another verse occurring at *Tantrāloka* XV.571, he refers to a text most probably belonging to his own sect and titled as *Mādhavakula* to the effect that the follower of his School needs to avoid textual statements of Vedas and Vaiṣṇavism. His teacher Bhūtinātha whom he refers to at several places in the *Tantrāloka* as his *Brahma-vidyā-guru* does not seem to be very much conversant with Vedic texts as referred to here in their in-depth points of view except for the sacerdotal which during almost the entire Medieval period has been the subject of study in the name of the Veda due perhaps to its popularisation by the codification of the followers of the Mīmāṁsā School.

In fact, the real secret of the Vedic wisdom lies revealed in the Vedic *Saṁhitās* which are texts coming directly from the seers undergoing arduous course of yoga and austerity and couching their realisations in clusters of symbols drawn from their surroundings dominated particularly by objects and forces of nature. It is the difficulty of understanding their symbolic mode of expression which has made the *Saṁhitās* difficult to understand. An instance to the point, for example, is *Ṛgveda* VIII.6.30 along with a couple of *mantras* preceding it. It has been mentioned in the context as a whole that the essential Vedic wisdom came to be availed of by seers while undergoing *tapas* in mountainous caves and valleys serving as the perennial source of water in the form of streams roaring down to the foot of the peaks. What the seers saw from that height was the world as an oceanic expanse of water vibrating tumultuously back and forth and resulting in incessant change in the process of time. Distantly apart from this scenario of ceaseless change what they happen to observe beyond the range of space and time there was beaming a light of the original seed of creation which has sprouted in the form of all the multiplicity of the creation.

What Abhinavagupta has done vis-a-vis such revelations embedded in the Vedic *Saṁhitā* is that on the one hand he has assimilated such ideas in the making of the idea of Śiva as the supernal and luminous seed of creation in all its timelessness and yet on the other has decried it along with Buddhism, Jainism, logic and Vaiṣṇavism as an *adhaḥ-sāstra*, a discipline of relatively lower order and as such to have tried to learn its secret from his teacher, namely, Bhūtirāja or Bhūtinātha. The reason behind this contradiction of viewpoint in him, as stated already, is his exclusive commitment to his School.

It is partly due to the support of such an attitude towards Veda by authorities like Abhinavagupta and mainly due to the divisive interests and denunciatory cultural

bias of the Western Indologists particularly of British orientation against Veda that they invented the myth of the theory of Aryan Invasion and tried to create a wedge between the Vedic and Tantric dispensations declaring a non-Aryan origin of idea of Śiva and as hence non-Vedic as against the pure naturalism of Vedic gods and goddesses. As is evident from subsequent archaeological finds and other researches it has been found that there is no evidence at all to suggest that anything like an invasion from the European hordes took place on the Indian soil in course of the known history. As regards the case of linguistic affinity throughout the area concerned, that is explicable the other way round in view of the antiquity and structure of Sanskrit language vis-a-vis the other languages concerned. Thus, to imagine that Śaivism in its origin is non-Vedic is a mere myth created with some vested interest.

So far as the root of Śiva in the Ṛgveda is concerned it is very much there to find out though not in the form of Śiva but in the form of Rudra who came to be treated by Abhinava as subsidiary to Him. The importance of Rudra in the plural is quite evident in the Vāgāmbhṛṇī hymn as they in a group have been stated there along with Adityas and Vasus with whom Āmbhṛṇī claims to move. Almost the same remains the position of Śiva in the Yajurveda also vis-a-vis Rudras except for two points. In the sixteenth chapter of it known as *Rudraṣṭādhyāyī* he appears again as the group of Rudras but with significant difference that Śiva here is the ideal form of them aspired for. This is evident from *mantra* Nos. 2, 13, 41 and 51 therein where the devotee expects from Him in the singular to reveal Himself in His Śiva form amounting to the auspicious, Śivatara, more auspicious, Śivatama not only in form, *tanu*, but also in spirit, *sumanā*. This prayer of the seer gets materialised in the last Chapter of the *Saṁhitā* wherein its paramount seer Dadhyaṅ Ātharvaṇa refers to Him as Īśa and expects all devotees of Him to experience Him as obtaining in the whole world including both animate and inanimate not only in their present status but also in their dynamics of change taking place all the time constantly and motivating them to live rejoicing all the pleasures offered by them but only with the sense of renunciation, *tyaktena bhuñjīthāḥ*, without any craving for possession of them, belong as they do to Him who indwells them. It is, indeed, this Īśa in His gracious and Lordly form who has been made the object of devotion by Abhinava in transcendence of the Rudras conceived as His missionary and Sadāśiva as His deputy.

There is another Vedic source in the form of a couple of Upaniṣads, namely, *Kena* and *Śvetāśvatara* which anticipate Abhinavagupta's view of Śiva in several ways of which he does never make any mention obviously due to his sectoral bindings

which he followed so vigorously. The evidence occurs in the Kena Upaniṣad in the form of the episode of Umā Haimavatī. The episode reads as follows. In the war between gods and demons what incidentally once happened was that the gods came out victorious and began to celebrate their victory somewhere. While they were enjoying the celebration, a Yakṣa appeared at some distance from the site of celebration. The gods were surprised and deputed Agni, the leader of the lowest rank amongst them to enquire as to who he was. Agni went straightaway to him and asked him to identify himself. Instead of responding to Agni's query, the Yakṣa put the same question back to Agni. Agni told him what he was and claimed that he was so powerful as to burn the whole world. The Yakṣa put a blade of grass before him asking him to burn it. Agni tried his best to burn it but totally failed and went back with diffidence. This was followed by deputation of the leaders of the higher order, namely, Vāyu with the recurrence of the same incident with him too. This was followed by the arrival of Indra himself the Lord of all of them. His approach to the Yakṣa, however, was responded by total absence of him substituted by a beautiful lady in his place. On enquiry, the lady told Indra that she was Umā Haimavatī and that Yakṣa was Brahman Itself, the real force behind their victory but materially as shapeless as a sudden flash of lightning so dazzling as to make the eye blink at its glance. Even then, she told Indra that it was so mighty as to make the mind move, conduct the processes of determination and indetermination besides being capable of realisation via austerity, self-control and selfless action as spelt out by the Vedas in all their branches and strata.

This anecdote is a remarkable evidence of the anticipation of Abhinava's philosophy of Śaivism by Vedic seers and Upaniṣadic sages except for secondary details and integration of diverse viewpoints in a synthetic form. Some of those details remaining uncovered by the accounts of this anecdote, however, are available in the *Śvetāśvatara Upaniṣad*. In the first place what has presented here in the anecdote in the figurative form of Umā Haimavatī is exposed literally in the form of Śakti right in the beginning of the *Upaniṣad* which, as such, lies there enclosing the Lord well within itself by means of peculiar attributes of it. Does it not anticipate Abhinava's association of Śiva with His Śakti with all the sense of androgeneity of Him remaining kept in abeyance? Further, later in the same Upaniṣad, this Śakti is spelt out as His supernal Force including knowledge, force and action, *jñāna*, *bala* and action as almost the same as Abhinava's view of the Force having been considered as willing, knowing and action.

In the second place, Rudra who has remained simply as a deity in the Ṛgveda has been diversified into hundreds of them in the whole chapter devoted to him in the Yajurveda. In the *Śvetāśvatara Upaniṣad*, he is stated to be only one ruling over the entire creation and abiding in all individual beings at the end as their Self in his contracted form. In the same chapter of the Upaniṣad a little later he has been addressed positively as Śiva indwelling the creation assuming the form of mouth, head, and neck of all living beings and lying down as a whole in the cave of their hearts, *sarvabhūta guhāśayaḥ* (III.11). Yet in another *mantra* of the same chapter He is characterised as atomic of the atomics and bigger than the biggest indwelling the same cave and capable of being realised as such by making oneself rid of all kinds of selfish actions and aspirations resulting in transcendence of all experiences of grief (III.20). Pacification of all basic constituents of the personality, *dhātuprasāda*, as mentioned in this *mantra* is obviously suggestive of regularisation of the principle of life manifesting itself in the form of breath and that of psychic nature.

His denomination as Śiva occurs in a number of other *mantras*. For instance, in the sixteenth *mantra* of the fourth chapter of the Upaniṣad again He is addressed as Śiva pervading the entire creation in its most essential form as symbolised by the term 'the clarified essence of the clarified butter as lying concealed in the inmost being of creatures as well as encircling the whole of it all at once and that He is the ultimate destination of all those who get liberated from the trap of the world.' Again in the fourteenth *mantra* of the fifth chapter therein He has been characterised as Śiva with the specification of receptivity through the sense of being and also as the cause of being and non-being both, Creator of the world of multiplicity through factorisation of the integrality, *kalā-sarga-karam*. It is important to note that Abhinava also makes use of the word *kalā* to attribute to it the act of factorisation behind the oneness of all with Śiva. Attribution of non-being along with being to Him as its cause amounts obviously to the recognition of the positivity of the zero as a number embedded in it as recognised as the greatest contribution to mathematics by mathematicians and trace of the anti-matter by the physicist in existence side by side with the matter. Along with the agency of factorisation of the entity as invested in Him, He has been conceived by Abhinava as transcendent to it through the use of the word *akala* for Him, which, too, lies anticipated in the fifth *mantra* of the sixth chapter of the Upaniṣad.

In addition to all these highly interesting points embedded in the Upaniṣad, what is of paramount importance here is devotion as the way to Him positively with

the mention of the significant word *bhakti* in this regard in the last *mantra* of the Upaniṣad which is so favourite to Abhinava moreover with the same quantum of it to the teacher who has happened to show the way to Him to the disciple as is explicit from the wording of the Upaniṣad: *yasya deve parā bhaktir yathā deve tathā gurau*, as much devotion to the Lord as to one's teacher also. It is only such a disciple in who this secret teaching has the possibility of being fruitful.

In view of all this stuff having been already in the Upaniṣad as the last part of the Vedas, Abhinava's characterisation of the *Śruti* as a *śāstra* lower than his is obviously conspicuous by unacquaintance of it by him in spite of having elapsed some time in the proximity of his Vedic teacher named Bhūtirāja. The only possible justification for it in this regard is partly his sectoral commitment and partly the teacher's emphasis only on the sacerdotal aspect of the Veda.

At the same time, it needs to be noted that Abhinava is such an honest author that had he taken any inspiration from the Upaniṣad in this regard while writing the *Tantrāloka* he was sure not have left it unacknowledged. The way out of this contradiction, therefore, seems to lie partly in the prevalence of these ideas and the concerned terminologies in the Indian psyche as a whole and partly owing to amazingly wide and deep psychic and intellectual range of his understanding and inventiveness in matters spiritual to such an extent as not only to cover ideas of the past without any possibility of borrowal from any source but also anticipate those also which are waiting to come to light in the future. This is quite obvious from a thorough study of his *magnum opus*.

As regards the wide range of understanding of Abhinava as per his own explanation in this regard is understandable in terms of his attribution of it to the phenomenon of descent of the force of consciousness known as *śaktipāta* vis-a-vis his analogy of the black-bee extending up to the same of the honeybee. The honeybee moves from flower to flower in its collection of the sensibility of smell in the form its nectar and puts them all in its hive in a large multitude for days so as to rise to the magnitude of the honey drawn from it. The juices fetched by it in smallest possible quantity by each bee from innumerably diverse sources like flowers and fruits and mixed together with all their special qualities understandably without any awareness of it on the part of the bee, results in something as the honey which uniformly has been giving a different kind of taste almost the same all over the world. This analogy has its root in the Ṛgveda from which it has come to the Chāndogya and Bṛhadāraṇyaka Upaniṣads for the sake of whose secrecy seer Dadhyaṅ Ātharvaṇa had to permit himself to

get beheaded by Indra. This is known in the Upaniṣads as the science of honey, *madhu-vidyā*. The same analogy has been made use of by Abhinava most probably unknowingly of its Vedic root to a certain extent. This is obvious from his stopping half way in making use of the analogy short of the formation of the honey but diverting the imagery to evolving the capability of descent of the Force of consciousness in its wider implication. As per his statement, "As the black bee moves from flower to flower in its search for the smell of its liking, even so the seeker of knowledge should move from one teacher to another in his quest for the essential wisdom." "Having drawn upon various teachers and literary sources and by virtue of the use of his own genius over and above it, the aspirant needs to create his own ocean of wisdom and make the boat of his life sail across."[4] This is the method suggested by Abhinava by way of preparation for the descent of the Force of consciousness in the form of special wisdom.

III. Reflection of Plato's Allegory of the Cave

From a thorough and close study of his *Tantrāloka* it becomes quite obvious that this objective must have been achieved in his own life as the text has come to contain all kinds of wisdom in it in both the sides, that is, past and the future from his standpoint. An elucidation of it on the former side may be found in his use of the analogy of reflection as common to Plato's view of Ideas and the allegory of the cave. Needless to point out that Plato has conceived of the world as a complex of ideas reflected on the screen of the mind received from the real occurrences of it in the heaven with the idea of the good as central to all of them parallel to Śiva of Abhinava amounting to auspiciousness. This basic contention of him has been elucidated by him through the allegory of the cave in which man has been depicted as the cave-dweller seeing whatever is passing outside his cave as reflected on the mirror of his mind with his face turned inward inside the cave towards the mirror without any inkling of the happenings in their original shape. With no possibility of his borrowal of it from Plato of the fourth century BC of Greece, the imagery has been so prominent in the mind of Abhinava that it has been made use of almost in an identical form twice in the *Tantrāloka* with thorough and minute deliberation on the nature of the reflection along with the nature of relationship of it with the original form of it. While Plato has remained contented himself only with reference to it via the medium of the imagery of the cave, Abhinava has gone in the details of the psychology of perceiving the reflection to the extent of its representation of the original

4 Tantrāloka, XIII.335 and XIII.343

incident via its elucidation in the form of a beloved seeing the reflection of her lover secretly in a mirror, placing the mirror on her bosom and yet not feeling contented as she would otherwise have felt by actually embracing him. Thus, while Plato stops only with the reference to the illusory nature of the universal phenomenon, Abhinava goes deeper into the nature of the problem ending up with the solution of it via the individual's realisation of his oneness with Śiva along with the suggestion of the way to it beginning from dedication to Him, meditation on Him culminating in actual psychic and neural experience in the form of the *kuṇḍalinī yoga*.

IV. Abhinava and Immanuel Kant

To think of Abhinavagupta vis-a-vis another paramount philosopher of the West, Immanuel Kant belonging down to the modern age, what we find interesting is their characterisation of space and time in their respective systems of thought. Kant puts time and space under the term categories of understanding along with causality amounting to suggest that they are unessential and are superimposed on the reality from the side of the human mind by way of looking at things in his own way. In his view, it is necessary for the human mind to think of anything by according to it some location and a certain point of time in the absence of which both the subject of understanding remains beyond the range of understanding. Kindred is the position of the concept of causality. Anything can be understood properly only by locating the cause of it or at least the effect of it. It is with the imposition of these concepts that the object may become understandable as a phenomenon otherwise it would remain only an unknowable numenon, as Kant calls it as the part of the reality as distinct from the other part or perspective of it known as the phenomenon lying within the range of understanding of the human mind. Since Kant has influenced the Western philosophy as much as Plato had done in ancient times it is quite significant to think of Abhinava's viewpoint in this regard.

On this point it is important to note that Abhinava has characterised space and time both as *adhvan*, the path amounting to the category of understanding. This extent of unanimity on this point between them all the gap of the actual space and time between their actual being is not without its significance. So far as Kant is concerned, he has at his back the philosophy of his Greek predecessor Empedocles of the fifth century BC who has no place for space in his structure of the world of elements. Kant's similar treatment to it along with time is quite

in keeping with that ancient tradition behind him. This is by no means applicable to Abhinava with his tradition's admittance of space also as an essential part of the actual world. In keeping with the spirit of that tradition his characterisation of space along with time does not amount to its negation as a matter of fact but only its subordination to the end it leads to, namely, Śiva-hood. In the same way his Śiva unlike Kant's numenon, is not anything simple as a numinous subject with only a bare notion of it with all its insubstantiality but rather Śiva is the very essence of all forming, the cause of everything besides Him and not only realisable but the actual destiny of creation as a whole as well as that of the individual. Instead of a sheer idea of Him, there is a way leading to Him, *deśādhvan* being a part of that way.

V. Abhinava and A.N. Whitehead

Coming closer to the modern age there is another striking point of affinity of Abhinava with a British philosopher Alfred North Whitehead. The point of affinities is all the more striking in view of the colossal difference of background of Whitehead from that of Abhinava. The former had been a Professor mathematics and nuclear physics in London with his publication of *Principia Mathematica*, a monumental work on mathematical logic and became a professor of philosophy at Harvard as late as the sixty-eighth year of his life. His main philosophical work is titled *Process and Reality* in sharp contradistinction from Bradley's *Appearance and Reality*. In course of his deliberation on the nature of the reality as a sheer process of eventuation of events, Whitehead conceives of the involvement of three stages successively in course of making of the object out of events. These stages he has termed as concrescence, prehension and self-transcendence under the motivation of the desire for self-fulfilment. In course of these steps events tend to come close to one another, getting mixed up with one another resulting in self-transcendence in the form of an object with the possibility of turning again into an event of another act of concrescence. The prehension brings satisfaction in the same way as an organism feels satisfied after taking its food. This process aims on the universal scale at ingression into God and the world making God actualised by the ingression. The culmination of this process is termed by Whitehead as apotheosis of the world.

To state about Abhinava's viewpoint vis-a-vis this standpoint of Whitehead, it is interesting to point out is that he, too, holds a kindred position of relationship

between the world and his Śiva. The world, according to him is a congregation of *aṇus*, individual objects and beings all tending towards Śiva and seeking to get assimilated to oneness with Him. Leaving apart the case of living beings particularly the humans, he in *Tantrāloka* X.223 contends that if life force were to work inside a jar, it is sure to reach the essential form of Śiva.[5] Start of the breathing process is the basic feature distinguishing the organic from the inorganic. This, too, according to Abhinava may have the possibility of getting actualised. The case of organic beings, particularly of the humans therein is quite feasible or indeed is in the process of actualisation but for crossing the hurdles of limitations and ignorance as presented by the forces of *kalā* and *māyā*. While *kalā* is the hurdle of factorisation of the integrality, *māyā* and *avidyā* are those of ignorance. By means of its action of factorisation of the integrality into individualities *kalā* makes all of them self-contented within their limitations, *avidyā* or ignorance creates in them the sense of self-sufficiency. Removal of these hurdles would bring them to the level of *mantra*, *mantreśvara*, *mahāmantreśvara* culminating in transformation into Sadāśiva and then into Śiva-hood with full assimilation to Him which in Whitehead's terminology is almost the same as apotheosis of the world.

The process of transformation of the objective event into the subjective being of the object has been termed by Whitehead as appetition of the objective whereby the object gets assimilated to the being of the emergent subject on the analogy of the organic being's assimilation of the food it takes and makes it a part of its own being. Interestingly enough the very same analogy is implicit in Abhinava's process of transformation of the *aṇu* into Śiva as he has made use of the term *jighatsā* a derivative of *ghas* caused by appetite:

> Whatever is there in the world enshrouded by *māyā* is food as it were, while Lord Śiva is the eater of all this and so I am. He who understands like this needs to be regarded the actual teacher of Śaivism who has reached the essence of things beyond the span of the world.

How Whitehead could draw so close to Abhinava without any possibility of contact with his writings is interesting to think about, particularly as his approach to these cosmological problems is purely logical and scientific as distinct from Abhinava's traditional and experiential via yoga. To say the least in this regard it amounts to validation of the conclusions reached by both of them irrespective

5 Tantrāloka X.223

of divergence of their approaches.

VI. Abhinava, Freud and Jung

Coming nearer home to psychologists dealing primarily with experience than remaining confined to philosophers with their main thrust on rationality, let us talk of Abhinava's proximity with and difference from Sigmund Freud and Carl Gustav Jung. Freud has concentrated on both ends of the human life, namely, Eros and Thanatos representing respectively the Greek god of love and the belief that the soul dies with the body. It is under the imperative of the said god that man indulges in the act of sex as a necessity not only to produce life but also to keep it healthy. As per his contention, there is a contrariety between the male and the female lacking either of them the mechanism the other is endowed with. That is the cause of attraction of one for the other. While satisfaction of this tendency keeps both of them healthy inhibition of it causes tension and disease. The act of sex, therefore, is a matter of prime necessity for the maintenance of life.

Abhinava, on the other hand, has tackled the problem of contrariety between the male and the female by the androgyne of Śiva and Śakti suggesting thereby the solution of attraction between the two sides through recourse to the Self as the way not only for relief from the tension but also as the source of immeasurable delight as Śiva as the representative of the Self is. Abhinava has not only theoretically suggested this way out of this innate tendency of the human nature but has practically demonstrated it by his own way of life remaining celibate throughout and becoming a yogin of the first order as is evident from his writings of the *Tantrāloka* on the one hand and the sublimated form of eroticism revealed in his aestheticism. Whatever residue of the inclination to sex supposed to be still remaining in the human, as a way out to its satisfaction he has suggested the messenger, *dutī*, a system for the catharsis of it under which the aspirant has to make use of the *dutī* in the act of sex but only disinterestedly for the experience of the state of liberation from both the sides, the female, thus, acting as the messenger to the state of liberation.

As regards the Freudian tendency to die as supposed to underlie the core of the will to live, and thus presenting a point of contrariety and hence tension in the unconscious part of the human mind, Abhinava has mooted out as its antidote in the form of the latency of Śiva-hood in the psyche of the individual conceived as an atomic form of Him known as *aṇu*.

As regards Abhinava's comparability with Jung, it is relatively much more obvious. At the start it needs to be noted that Jung's departure from the Freudian psychology started with an event of meeting between the two in the year 1907 against the background of almost teacher-taught relationship between them until that date. Freud came to Jung's house, as his autobiographical details tell us and tried to persuade him to work under a plan to turn sex into a dogma. Even after trying to convince Jung for as long as thirteen hours Freud failed to make him agree to his proposal resulting in so much desperation on his part as to fall back on his chair out of a swoon. The event of departure from Freud on this point proved so disturbing on the side of Jung also that, as he tells us, he, too, began to fall back into the unconscious. It is against this background that he had his constructed house close to a lake and began to practise yoga in what form one does not know, however, as a remedy of his malady. It was as a result of this practice until the year 1914 that he happened to evolve his idea of the collective unconscious over above the Freudian idea of the unconscious as a residue of inhibited desires particularly of sexual nature.

His idea of the unconscious came to be developed owing to the trace of such outlines of ideas in it particularly owing to layers as revealed in course of dreams of deeper significance and analysis of the experiences of his patients. Thus the unconscious came to be developed as a vast reservoir of outlines of ideas lying latent in the depth of the human psyche and were termed as archetypes. This stream of his psychology remained flowing until the year 1945 until an American scientist came under his treatment for uneasiness of mind with none of his wishes having remained unfulfilled. Following a close study of his dreams as delineated in pictorial form what Jung happened to conclude that the patient's mental problems might have become resolved with the coordinated centralisation of his archetypes as revealed in his dreamy figures. This discovery of him came to be termed by him as the archetype of Self as central to all kinds of archetypes. Apart from Plato's model of the Idea of Good as available to him from his background, what seems to have helped him in his formulation of the archetype of the Self was a meeting of him with Raman Maharṣhi at his *ashram* in Tamil Nadu a few years earlier in course of his visit to India in the year 1937.

Apart from the *Upaniṣads* and their tradition, it is perhaps Raman Maharṣhi who had the most vivid experiences of the Self independently of all external influence on him in his early youth and to have identified it in the form of the

hill Aruṇāchal in his vicinity reminding the reader of the same viewpoint of Abhinavagupta concerning the mount Meru as delineated in the eighth chapter of the Tantrāloka dealing with the idea of *deśādhvan* wherein he considers the mountain as the most impressive emblem, *liṅga* of Śiva placed against the background of the whole of the earth as its pedestal, *yoni*, representing Force as His consort.[6] Viewed in the light of the Mahaṛshi's direct experience and Jung's deduction out of the American patient's drawings and resolution of the psychic problem, Abhinava's view of the Meru and its pedestal can at its best be rationally explicable in terms of projection of the idea of the Self on the mountain coinciding with that of his Śiva eventually as a device for the commonplace understanding of Him.

Secondly, it is important to note that there is a striking parity between Jung's idea of the archetypes anima and animus representing respectively the female and the male elements in the human nature. According to him, these two archetypes abide in the human nature side by side as complementary to each other. As such, it is owing to dominance of either of them that the individual turns out to be female or male. Following the determination of the sex, it is significant to note that while anima is introvertive, animus is extrovertive. In view of this sort of complementarity of anima and animus archetypes in the human nature as discovered by Jung has its anticipation in Abhinava's view of the androgyne of Śiva and Śakti corresponding to the male and the female. The complementarity of the male and female elements in the human mind is not only contradictory of the Freudian contention of opposition between the two sides as standing annulled by Jung's viewpoint as corroborated by Abhinava's view of androgyne of Śiva and Śakti has a long history behind it anticipated by thousands of years as its root lies in the *Bṛhadāraṇyaka Upaniṣad.* The Upaniṣad states that there was uniformly a single individual having no scope for enjoyment. Over and above that deficiency in that state of being he rather became afraid of his loneliness. To get rid of this fear he divided himself into two like two parts of a grain as really he had that property of division inherent in him in the form of the male and the female remaining in constant embrace of each other. Being set apart from each other the parts got restored to them their respective inherent nature in the form of the man and the woman. In support its contention, the Upaniṣad refers to the human instinct of feeling his fullness only in their embrace of each other. This view of the Upaniṣad has been attributed to its most celebrated sage

Yājñavalkya.[7]

There is another point of unanimity between Abhinava and Jung concerning the use of dream experience of initiation on the disciple as suggested by Abhinava and considered as the most important devise in the treatment of mental and psychic patients by Jung.

VII. Jung's Collective Unconscious versus Abhinava's Cidākāśa

While the collective unconscious unfolds itself mainly in the state of deep sleep, *cidākāśa* remains unfolded in all the states of consciousness, however, particularly in the state of *samādhi*.

The collective unconscious is acceded to through withdrawal of impressions of hoary past inside the psyche. As against it, *cidākāśa* is rid of interiority as well as exteriority. Here the world in all its actuality and reality is realized as one with one's total being, *ātman*.

Collective unconscious is a state of unconsciousness. As distinct from it, *cidākāśa* is actual and real in all the sense of supernal consciousness. It is the realization of the inherent consciousness behind everything.

With this deliberation in course of understanding the position of Abhinavagupta vis-a-vis the Western thought both philosophical and psychological, now we have reached the point where we may turn to the Indian side which, as a matter of fact serves as his proper background. On this side, apart from the Vedic *Saṁhitās* and formulation of their stray visions in the form of the Upaniṣads along with the way to realisation via the exercise of breath-control as dealt with in the *Āraṇyakas* which all we have dealt with already in the beginning now is the turn of the *Bhagavadgītā* and the *Yoga-Sūtra* of Patañjali.

VIII. Abhinava and the Bhagavadgītā

As regards the *Bhagavadgītā*, Abhinava has kept its views all through in his mind while writing *Tantrāloka* as is evident from his references to it in the text particularly as made out by his commentator Jayaratha. One such pertinent case is verse No. 67 of the eighth chapter of the text dealing with the post-mortal state of the soul. The *Gītā* tells us that the destiny of the soul is determined

7 Bṛhadāraṇyaka Upaniṣad, I.4.3

by his contemplations at last at the verge of his departure from the world. It tells us that the soul of the dead reaches the same state of being as he was mindful of during the last moments of life. One of his most intimate followers Maheśvarānanda towards the close of his *Mahārthamañjarī* has identified *mahārtha*, the great secret in the form of the message of the *Gītā*. Abhinava himself has written a commentary of the *Gītā*, under the title *Gītārtha-saṅgraha* expounding particularly its secret yogic ideas. As such, it would be unfair for Abhinava as well as the *Gītā* to think of him in complete independence of the sacred text messaging out particularly how the Self needs to act in this world without caring for the result especially in self-interest. Since such action would require self-control in regard to every aspect of the personality, namely, willing, thinking and doing, the individual needs to develop the outlook of a yogin. This, indeed, is the great secret of the *Bhagavadgītā* as understood by Abhinava's great disciple Maheśvarānanda of the fourteenth century AD.

The only significant divergence of Abhinava from the *Bhagavadgītā's* line of thought is his devotion to Śiva and condemnation of Vaiṣṇavism as a lower *śāstra*. This, divergence, however, needs to be minimised in its weight in keeping with the sectoral compulsions of Abhinava as against the Vaiṣṇavite burden of the *Gītā*.

IX. Abhinava versus Patañjali

So far as Abhinava versus Patañjali, the author of *Yoga-Sūtra*, is concerned he has made only a couple of references to the latter one directly and the other understandable by implication. In the direct one while talking of descent of the force of consciousness, *śaktipāta* at verse No. 146 in the thirteenth chapter of the *Tantrāloka*, Abhinava happens to refer verbatim to *sūtra* no. 33 of the third chapter of the *Yoga-Sūtra prātibhadvā sarvam*, meaning that by means of use of the innate reflective power of genius, *pratibhā*, everything is possible howsoever inaccessible otherwise to the mind of the individual. By referring to *pratibhā* in this context Abhinava obviously amounts to equal it with the descent of the force of consciousness from its supramental state.

As regards Abhinava's reference to another aphorism of Patañjali, it is understandable from his use of the phenomenon of possession of the aspirant by an evil spirit, *piśāca*. He has referred to this phenomenon on behalf of some text titled *Mālā*. Referring to this text he reports that how it has been stated there that on aspirant's piercing through the higher *cakra* there is the danger of being

possessed by some evil spirit which may mislead him. He has indicated to that spirit as a snake, *bhujaṅgam* emerging out of *mantra, nāda* and *vindu* of supernal nature. This psychic phenomenon is comparable to the import of Patañjali's formula, *sūtra*, occurring at No. 51 of the same third chapter of the text titled *vibhūtipāda*. Use of the word *bhujaṅga*, snake, as the characteristic feature of the agency of distraction as understood by Patañjali on arousal of attachment to the beatitude and sense of self-glorification on achieving some higher state of mind of the yogin seems to refer to the awakening of the force of *kuṇḍalinī* in terms of Abhinava to which surprisingly enough there is no reference at all in the *Yoga-Sūtra* and hence Patañjali was required to characterise it as an agency of distraction at the higher state of psychic progress.

Apart from this kind of divergence between these two authorities of divergent paths, namely, Vivekaja-mārga of Patañjali and Yogaja-mārga of Abhinava, there is still a wider point of gap between them on their respective perceptions of the final state of being aimed at by them. Needless to point out that both of them equally well characterise that state as one of liberation with this marked difference between them that while the state of liberation is redemption from the clutches of the world as represented by *Prakṛti*, Nature, from the viewpoint of Patañjali, while it lies in the self-fulfilment of the atomic individual in his restoration to his Śiva-hood from the viewpoint of Abhinavagupta. Thus, while the end of the discipline of yoga according to Patañjali is attainment of aloneness absolutely away from the touch of Nature representing everything else as its product, in view of Abhinava it is the state of self-fulfilment of the individual in his inclusion in the range of his being of the entire universe including Śiva as the highest state of existence, consciousness and delight.

X. Abhinava versus Śaṅkara

On account of this kind of inclusiveness of Abhinava which, too, has emerged out of the androgyny of Śiva and Śakti, he has become quite distinct from Ācārya Śaṅkara another and most important exponent of non-dualism which also is the trait of his School. If the inclusiveness of Śaṅkara is a logical consequence of the neutrality of Brahman as the final goal of his philosophical system along with the concerned spiritual practice; this spiritual practice as per his system is most clearly articulated in his *Nirvāṇa Saṭkam*, a poem comprising only six verses. In this composition the great Ācārya right from the beginning to end is negative in all his references to himself. He says that he is neither the earth nor

the water, neither the fire nor the air, neither the space nor the mind, neither egotism nor the intellect leaving only his oneness with Śiva. Interestingly this is also the thrust of Abhinava's philosophy in all its theory and practice but has been reached at via the route of inclusion and acceptance of everything sought to be unconcerned with by Śaṅkara but for the positivity and acceptance of an extremely positive shape of Brahman in Its attributes such as existence, consciousness and bliss over and above its absolute neutrality.

Śaṅkara's non-dualism besides being quite innate to him has been strengthened by the Upaniṣads which he commented and that, too, most profoundly in the odd situation of the cave of Vyāsa in Badarikāśrama at the age of less than even sixteen years. All this is surprising and yet true reflecting the innateness of non-dualism to his inner being. As regards the case of Abhinavagupta, in this regard, he has behind him the non-dualistic tradition of Somānanda, Utpaladeva, Lakṣmaṇgupta and Śambhunātha, such a galaxy of teachers of Advaitism besides Bhūtirāja, his teacher of *brahma-vidyā*. In this regard what seems to be most likely is that this tradition of him was somehow or the other a result of Śaṅkara himself via Somānanda who happened to precede Abhinava broadly by a margin of just four generations coinciding probably with the date of arrival of Śaṅkara in Kashmir. Preceding Somānanda, Śaivism in Kashmir itself was dualistic all the androgyny of Śiva and Śakti notwithstanding and is still continuing to dominate in south India.

As regards the possibility of effect of this non-dualism as centric to Śaivism on the ethical side of the human nature, Abhinava has given the example of a criminal thinking of himself continuously that he is a criminal becoming perfectly criminal although he was probably not so initially. Extending the same psychological viewpoint to one's constant contemplation that he is Śiva, there is little doubt in the transformation of the contemplator becoming Śiva-like with the development of all such virtues in him as are associated with the view of Śiva culminating eventually in attainment of the state of optionlessness, the ultimate objective of life.[8]

XI. Abhinava versus Sri Aurobindo

Sri Aurobindo's integral Vedānta also seems to have drawn considerably from Abhinava in his effort to eliminate the negativity of Śaṅkara's way of approach

8 Tantrāloka XV.269-270

to the reality. The point of his contact with Śaivism seems to have its root in his employment to the service of the King of Baroda following his return from U.K. sometime in the year 1893 and staying there until 1904. During that period he is reported to have been a voracious reader borrowing big volumes from the library and returning the very next day creating suspicion in the minds of officials concerned. By that time the Kashmir Series of books had become published. However, nowhere in his writings has he admitted to the range of his readings much less to any publication of the series concerned.

The existence of these schools of non-dual Śaivism that later became known as Kashmir Śaivsm was first brought to the knowledge of the world by Georg Buhler in his published report in 1877 entitled "In Search of Sanskrit manuscripts in Kashmir, Rajputana and Central India". In 1911 a Research Department was set up by the government of Pratap Singh Sahib Bahadur, Maharaja of Jammu and Kashmir. Under the auspices of this Department, Kashmir Series of Texts and Studies was published starting from 1911 and the last one was published in 1947.

In any case, the effect of Kashmir Śaivism particularly of Abhinava's variety on his idea of the integral Vedanta is quite obvious on several grounds. Parallel to Abhinava's Śiva, Aurobindo's Brahman also is Existence, Consciousness and Bliss. He conceives of consciousness as the central force responsible for the creation of the world. In this respect he had made a clear departure from Śaṅkara inasmuch as in Śaṅkara's Vedanta that creative agent is *māyā*, illusion and hence her creation, too, is a mere illusory appearance like the mirage. Just like Abhinava's Śakti, Aurobindo's consciousness-force also is three-dimensional, namely, willing, doing and awareness. Thus, it is actual instead of being just illusory. Just like Abhinava, he also has carved out several stages above as well as below the mind in the form of the higher-mind, illumined mind, intuition, overmind and supermind matching Abhinava's grades like *mantra*, *mantreśvara*, *mahāmantreśvara* and *Sadāśiva*. On the lower to mind there are matter and life parallel to Abhinava's earth and *prāṇa*. There is also some sort of parallelism between the two in regard to the processes of involution and evolution. Inasmuch as Abhinava has conceived the possibility of a jar becoming Śiva ultimately, Aurobindo also thinks of the possibility of matter's divinisation. If Aurobindo's idea of divinisation lies in the act of inculcation of the sense of existence, consciousness and bliss in matter, in the case of Abhinava it lies in restoring it to its original state of Śiva-hood. In any case in view of both of them consciousness itself is both the efficient as well as the material cause of

everything in the world via processes of involution and evolution.

XII. Abhinava versus Mahāvatāra Bāba

Besides the integral Vedanta and Yoga there is some point of affinity of Abhinava with the *kriyā-yoga* of Yogananda of the fame of the Autobiography of a Yogi. In his well known autobiography Yogananda claims to have contact with a Himalayan yogi of the highest order named by him as Mahāvatāra Bāba who could appear at any place of his choice or disappear in the void. Yogananda claims to have learnt from him a kind of yoga, namely, *kriyā-yoga* and to have popularised it in certain circles in India as well as abroad. The Hindi translator and commentator Dr. Param Haṁsa Misra of Tantrāloka has found out some traces of the *kriyā-yoga* in the talks and writings of Pandit Gopinath Kaviraja of Varāṇasī. In fact, there is a slight terminological variation in this kind of yoga, one of them being known as *karma-yoga* as held out by the *Bhagavadgītā* and lying in selfless action while the other has been popularised by Yogananda. Going deeper into the matter, the term *kriyā-yoga* occurs for the first time in the *Yoga-sūtra* of Patañjali as the very first *sūtra* of its second chapter wherein it has been defined as a collective practice of *tapas*, *svādhyāya* and obeisance to God. Abhinava, however, defines it in a different way. As per his definition in *Tantrāloka*, it is not that action is different and yoga is different. As a consequence of ascension of the intellect on the essence of things and the consequent result of pacification of passions of mind whatever happens is known as *kriyā* or indeed *kriyā-yoga*.[9] Obviously this definition of *kriyā-yoga* presupposes a pair of conditions. One of them is ascension of the intellect to the essence. That essence, in view of Abhinava cannot be anything else except for the world's as well as of the individual's rootedness in Śiva or the combined form of Śiva- Śakti.

As regards the difference between *kriyā-yoga* and *karma-yoga* from the grammatical viewpoint, since *karma* is the result of *kriyā*, *kriyā-yoga* may be taken to stand for the process to the end of *karma-yoga*. These respective positions of the two terms seem to fit quite well with their definition in both the texts as pointed to above. As regards Patañjali's definition, *tapas* is a process of self-purification as preparation to self-improvement aiming at clarity of consciousness. The same is the objective of *svādhyāya* also no matter be it taken in the sense of the scriptural text or one's own psychology. The common aim behind all these procedures is control over passions, clarity of consciousness

9 Tantrāloka, I.151

leading to awareness of the essence of things characterised as God, Śiva, etc. and submission to Him in all possible ways, namely, in action, ideation and emotion. All these three aspects of the human nature being mutually integrated in the man's inner being as well as their manifestation outside in the world, whatever action the individual would accomplish would amount to submission to the essence or the God in whatsoever denominational form. This is what amounts to *karma-yoga*.

In view of this clarification on respective statuses of both the denominations, it is obvious that while the *Gītā* emphasises the end-result of the practice of yoga, Yogananda's teacher lays emphasis on the process by passing through which the aspirant may reach the end or hit the goal of life. Before Yogananda's naming him as Mahāvatāra Bābā he was known as Bālakanātha as he had remained like a youth even after centuries of life. He belonged to the same sect of yogins which is responsible for creation of such texts on Yoga as Gorakṣa Saṁhitā, Haṭhayoga Pradīpikā, Haṭha Ratnāvalī in the Medieval age. The famous text *Mahārthamañjarī* by Maheśvarānanda Nātha of the fourteenth century AD also goes to the credit of the same School of yogins. Needless to point out that this Maheśvarānanda Nātha belonged to the lineage of Abhinavagupta and his School beginning from Somānanda. This has become obvious from another biographical work titled *Apprentice to a Himalayan Master* written by Mr. 'M' and published in 2010. As is obvious from Swami Kriyānanda's *Rāja Yoga*, published in 2002, *kriyā-yoga* is the same as is the yoga of Gorakṣanātha and others with its special emphasis on control of breath, *prāṇāyāma*, as the way to clarity of consciousness and realisation of the object of yoga, namely, oneness with Śiva.

Since Abinavagupta belongs to the same School there is nothing surprising in finding out the traces of *kriyā-yoga* in the *Tantrāloka* as referred via our quotation at footnote No. 9. As is obvious from the *Tantrāloka*, Abhinava's account of the processes aiming at Śiva-hood is the most profound in its range, gravity and wealth of yogic processes along with their details. His details include reference to several other *cakras* above the *ājñā* until the *sahasrāra* which is the playground of the higher *kuṇḍalinī*. It includes *samani* and *unmanī* states of consciousness. The mysterious system of nerves and their centres known as *cakra* obtain in the human body in two grades which are the lower and the higher. The lower part of the system comprises of four *cakras*, namely, the *mūlādhāra*, *svādhiṣṭhāna*, *maṇipūra* and *anāhata*. These are supposed to be lower on account of their involvement in sustaining the physical existence, serving as the lotus of the Self, playing the role of the centre by virtue of being the meeting ground of

all the seventy-two thousand nerves including the ten main ones as also of the ten kinds of forces of vitality known as *prāṇas*. Besides this, it is also considered as the central fire-place supplying heat to the body. *Anāhata* is the heart-plexus responsible not only for purifying the blood and supplying the same to the whole of the body but also for controlling the emotional aspect of mind.

As distinct from the lower is the higher part of it known as *dvādaśānta* on two accounts. One of it is the gross length of the area covered in the body measuring broadly twelve finger-ends from the throat to the sagittal suture located at the crest. The second one of the reasons behind the denomination of it as such is the fact that it has been found to cover as many as twelve loci of principles. The first ladder of it is the *cakra* known as *viśuddha* which controls the sound, *svara*. The second one is the *cakra* known as *ājñā* which acts as the centre of dispersal of ideas and sounds corresponding to them, *visarga*. The third step is known as *cakreśvara* comprising all the consonant sounds from *k* to *kṣ*. The fourth one is known as *vindu*, the point. The Fifth is known as *ardha candra*. The sixth is known as *ridhinī nāda*, the point of inhibition of sound. The seventh is *nādānta*, end of sound. The eighth is the locus of *śakti*, the force, followed by *vyāpinī*, pervasive, and *samanā*, concentrative in the form of focus of mind. The next to it is the step known as *sāmanasa*, equipoise, which in its turn is followed by the step known as *śāmbhava*, related to Śambhu, which is indicated by transcendence of the point, *parā-vindu*. As is obvious from the denominations of these steps covering the *dvādaśānta*, they are related to sound and the state of soundlessness in keeping with the corresponding states of mind stopping its operation as indicated by the stoppage of sound at the end. Thus the division of all the stages of *dvādaśānta* is based on the idea of coordination of sound and functioning of mind as the foremost instrument of consciousness in the human personality. All these details concerning the coordination between phonology and psychology seems to have emerged in course of recitation of the sound *Om* in its lengthened form, *pluta*, along with deep contemplation on its sense as representing the entire Reality in both its phases, universal and supernal as it stands for the virtue of having been considered as the most fundamental one right from the very beginning and to have served as the stuff of creation as well as the source of the corresponding consciousness in all its modes and forms.

To come to Abhinava's deliberation on consciousness, in sharp contrast to the contemporary view of consciousness as primarily sensory developing gradually into the mental. The main source of strength of this viewpoint at present is the empiricism of science holding the sway today by virtue of the ever-increasing

facilitation of life by validation of the scientific way of thinking. Obviously, Abhinava's view of consciousness has its root in the act of self-consciousness going deep to the core of the mind. If perception has its undeniable source in the validity of the existence of all we perceive, contemplation has its source in the verity of one's own self which, too, is equally well undeniable if not more since denial of verity to it involves the danger of collapse of the possibility of perception itself notwithstanding the continued existence of the world outside, for the existence of which, however, there would not remain any means of validation.

For Abhinava's viewpoint, the force required for validation of even the external world in its existential value is consciousness as concentrated in the self and brings the possibility of perception itself via its channelling through the sensory mechanism. As such, Abhinava holds consciousness as substantial as existence itself as it is responsible for its very being as well as working destined to get dissolved into it. It is the conjugal companion of the total range of Being as represented by Śiva. Unlike the Prakṛti of the Sāṅkhyas being totally opposite to its incidental, inexplicable and ad-hoc companion termed as Puruṣa, Consciousness as the Force of Śiva remains always inseparably associated with Him so much so as to conjointly form an aspect of His body as is evident from the concept of *ardhanārīśvara* wherein while Śiva appears as the male aspect of one and the same personality, consciousness stands for the female. It is due to such an abiding association between Śiva and His force of consciousness that wherever there is Being, there is also consciousness. The proof for it is the invariability in the coordination between consciousness and existence inasmuch as wherever there is the sense of existence, there is also the presence of consciousness. If existence cannot be divorced of consciousness, the latter cannot be divorced of existence either.

Consciousness, indeed, is omni-conscious, looking within as well as without, facing towards the past as well towards the future besides the present itself. Possibility of history and predictability of events are instances to the point.

Luminosity is the basic feature of consciousness. It is owing to this attribute of it that whatever we get to know becomes illumined to us, no matter be it intellectual or perceptual. According to Upaniṣads as well as Abhinava even the physical light has received its luminosity from consciousness. The cause of its physicality is its intermixture with properties inhibitive of luminosity. Variations in the luminosity of the sun, the moon, planets and stars as well as various forms of fire are illustrations on the point. Rightly has the *Kaṭha Upaniṣad* stated

that in consciousness there is no access of luminosity of the sun, the moon, the stars, planets, lightning or even of fire. Rather it is due to the luminosity of consciousness that they all bear their luminosity.[10]

Abhinava considers consciousness as of autonomous nature. It is due to this autonomy of nature that it assumes various kinds of impositions on itself resulting in intensity, modesty, etc. in its luminosity.[11] The luminosity as prevailing in luminaries like the sun, etc. in his view, is a defiled form of the original one as is to be traced in the consciousness of Śiva which needs to be inculcated by the individual to rise above all limitations he otherwise remains subjected to.[12] As we find in the human nature, consciousness always keeps moving. This is most obvious in the fickleness of the mind. All this mobility of consciousness as reflected in the mind and elsewhere is due to constant vibration in the ocean of consciousness, as it were. As the sea keeps vibrating all the time so does the sea of consciousness. This function of it is also purposive. If consciousness were to remain all the same constantly, variability in the behaviour of the world of consciousness would come to an end.[13]

In Abhinava's view, subsidence in the midst of vibration is, however, the real secret of Being an ocean. This is evident from Consciousness forming the core of the universal being on the one hand and getting stagnated in the form of fixity of matter on the other. This stagnancy is symptomatic of its tendency of stultification on the lower side while equipoise of it in the state of *samādhi* is indicative of same tendency of it on the higher side, with the necessity of the evolutionary process serving as the conduit between the two extreme ends and creating the possibility of awareness of the business of the world.[14] This is why there has emerged the possibility of consciousness emerging out of the physical inconscience. It is owing to the working of this process of evolution that heart, all its physicality notwithstanding, becomes the centre of consciousness in the human constitution.[15]

According to him, consciousness is three-dimensional being as an aspect of Śiva

---

10 Kaṭha Upaniṣad V.5 and also see *Tantrāloka* III.117
11 *Tantrāloka*, III.118
12 Ibid., III.119
13 Ibid., IV.184
14 Ibid., IV.185.
15 Ibid., IV.186A

in the existential sense as well as the sense of consciousness. Śiva, according to this statement, is consciousness itself in the existential sense. He is the Being of the nature of Consciousness. This consciousness as inherent in Him has three aspects, namely, will, knowledge and action but for which He could not be regarded as the Being along with the attribute of existence.[16] It is something only in existence which can will, know and act. So is Śiva with consciousness as His inherent quality in the existential sense of Force. It is by virtue of inherence of the force in Him that He expands Himself in all these three forms inside in the form of the human psychology as well as outside in the form of the world as a whole in its actions, awareness and the requisite will behind them. That existential value of Him being externalised assumes the form of the fire of awareness while the same being interiorised serves as the source of sound getting converted into contemplation.[17]

Universality in the manifestation of consciousness is due to its transparency while the division of individualities in the totality is due to each one of them being pegged down to its specific forms and limitations serving as the cause of internal contradictions.[18] Consciousness behind the entire variations of individualities is but one and rid of all options but makes it subject to options and variations coming down to the level of individuals.[19]

It is pure consciousness which having forsaken its aspect of knowability illumines itself expressly as the space. Space is indeed consciousness itself shorn of its express objectivity and appearing as a sheer vacuum with nothing in it to make itself knowable. [20] This statement of Abhinava finds its elucidation in Greek Philosopher Empedocles' denial of space as a positive entity above earth, water, fire and air since ancient times and continuing to be held as such even until now in scientific circles defining it now as a sheer blank calculable in its blankness through the relative location of objects in it. Vacuity of space is indeed due to the deliberate effort of consciousness to escape objectivity leaving scope for its sheer subjectivity.

However, it is out of this subjectivity of it that emerges *prāṇa*, life-force assuming the form of air as a wave of it creating the possibility of emergence of life as the

---

16 Tantrāloka, IV.187
17 Ibid., IV.190
18 Ibid., V.13
19 Ibid., VIII.30b-31a
20 Ibid., VI.9

basis of the spectacle of consciousness coming out of it in a renewed form.[21]

This is the secret of space according to Abhinava. As regards that of time, it is dependent on the frequency of breath which in its turn is dependent on the vibration of the sea of consciousness as the ultimate basis of whatever is there in the universe.[22] Thus, the subsidence as well as emergence of the world both is dependent on consciousness as the path of the function of Force, *śakti* whose vibrations assume the form of the world in its innumerable tangibility.[23]

In view of this status of consciousness, Abhinava warns, those who underestimate it as a sheer bodily property due to the malice of action clouding their minds, are destined to lie asleep in the deep cave of inconscience like creeping insects.[24]

XIII. *Kuṇḍalinī* and the Christian Legend of Snake:

In the Bible there is a prominent legend of Satan coming to Eve in the form of a snake in the heavenly garden of Eden with the motive of seducing her to persuade Adam, her male counterpart, to insist upon him to taste the forbidden fruit and accedes to have sex with her resulting in the origin of the human race. So far as the origin of the human race in this act of procreation is concerned, the event proved a boon to mankind. Still, however, it laid the foundation of the instinct of sex in him with all its forcefulness consummating in its acceptance in the Freudian psychology as the principal one amongst all other instincts in him and thus in diluting the entire complex of the human nature and the corruption of it to the extent of leading to his madness with the overweighting development of the unconsciousness in him, clouding his consciousness with the result of perversity in his nature. It is due to her that he has become a victim of sufferings of all kinds, in spite of his otherwise divine nature having had his origin in God and having the advantage of living in the Eden.

This event of perversion of the human nature is anticipated very much in Patañjali's *Yoga Sūtra*, III.51, having already been quoted in this write-up and reading as *sthānyupa-nimantraṇe saṅga-smaya-akarṇam punaraniṣṭaprasaṅgāt.* This event of acceding to Satan on the part of Adam resulted in the creation of

21 Ibid., VI.11
22 Ibid., VII.62
23 *Tantrāloka*, VII.68
24 Ibid., IX.138

individual's individuality with all his propensity of attachment to his individuality which is obviously of the nature of attachment and assertion of his individuality which are illustrative of both attachment and egotism and hence of the corruption of his nature. Though *kuṇḍalinī* has escaped mention at the hand of Patañjali in this aphorism, it must be implicit in his relating to this stage of consciousness of the aspirant. This point is very much explicit in Abhinavagupta's conception of *kuṇḍalinī* as a serpent as symbolic of the integrality of the life-force. As against it, Christianity's condemnation of her as an agent of Satan, bears out the failed effort of Christianity to integrate it with the forces of goodness on account of successful experience of the yogins with regard to this representative of the life-force lying concealed at the base of the human body over and above Patañjali's characterisation of it as *piśāca-āvesha*, being possessed by the Satan. It was perhaps of that positive experience on the part of a *tāntrika* like Abhinavagupta that it happened to be associated with Śiva as His eternal companion.

The positivity of Abhinava's experience in regard to this force is very much obvious from the recognition of it on his part as lying embodied in the human personality as a representative of the force of divinity capable of elevating his psyche so much as to lead him to the Divine as symbolised as Śiva supposed to lie awaiting for her rise to meeting Him in highest centre of his consciousness as is the *sahasrāra* at the acme of man's aspiration for spiritual transformation which lies in purification of consciousness. It is via this kind of realisation that he has happened to realise the essential oneness amongst all luminaries including the physical and the spiritual as embodied in the form of the sun, the moon, the fire and the lightning as is obvious from the statement of the *Kaṭha Upaniṣad* quoted already in the write-up amounting to suggest that the illumination of the Self is inaccessible to that of the sun, the moon, fire and lightning and that these luminaries and sources of light have rather borrowed it from that source. The truth of this statement is very much obvious on the psychological level from the dependence of these luminaries from their recognition of these on the basis of their perceptibility through the factor of self-consciousness of the perceiver expanding its territory to the world outside. The external world would have remained totally nothingness outside the purview of the self-consciousness of the individual with all the limitations of it. Abhinava's contention of the possibility of universalisation of the human psyche at the acme of its growth through purification of it on having realised his oneness with Śiva who otherwise remains confined to his animal nature with all kinds of limitations in its range of its expansion.

The expansion is so important as it involves a long procedure. The basic seed of it is the self-consciousness of the individual. As that factor of the human psychology, it tends to remain exteriorised. Being drawn back to itself it gets interiorised and moves upward in its scale of being comprising of *cakras* as related to five primeval elements of the external world existing in a summary form as controlled by *mulādhāra*, *svādhiṣthān*, *maṇipura*, *anāhata*, and *viśuddha* representing the earth, water, fire, air and ether (space) respectively.

Rise of *kuṇḍalinī* results in the purification of consciousness in its entire physicality and individualistic accretions and superimpositions. Having got rid of it, consciousness get restored to its purely psyche nature and hence to its original purity and luminosity.

This much having already been achieved by yogins, Abhinava's contribution in this regard lies in further contribution to it in regard to what he calls *dvādaśānta* before entry into the *sahasrāra* resulting in full blaze of its luminosity following removal of all superimpositions on it including both the physical and the psychic and resulting in oneness between Śiva and Śakti the ultimate principle of being consciousness and delight and His force of creativity having come to the main cause of the world. But for this much exercise on the part of the aspirant the ultimate principle of being, etc. and that of creativity would remain independent of each other for the sake of the individual concerned. In the state of this separateness between these dichotomies of Creator and His force of creativity, totality of Reality would remain in a dichotomous position from each other leaving consciousness and reality as opposites to each other.

XIV. Hypnosis versus *Samarasībhāva* between the Teacher and the Taught as the point of culmination of the Process of Initiation

The clouding of consciousness in the contemporary psychology has gone so deep as to acceptance of the unconscious as a basic constituent of the human psychology resulting in the perversity of the human psyche. In order to get rid of this perverse development instead of such a flimsy device as mesmerism, Abhinava has shown the way to initiation wherein the teacher at the end of the ceremony of initiation make the disciple sit face to face to him and tries to restore to him to his real state of consciousness via creation of *samarasībhāva*, bringing the disciple up to the same length as his own resulting in his elevation to the status of the teacher whereby he may now onwards transform the *paśu*

into Śiva.[25] In comparison to the device of hypnotism familiar in the modern psychology how positive is this device of *samarasībhāva* as suggested by Abhinava. The difference between the two ways of impressing his state of mind on the disciple by the teacher can be understood from the consideration of the real meaning of hypnotism and *samarasībhāva*. The word hypnosis is devised from *hypnos* representing the Greek God of sleep. Hypnos is none but the Sanskrit word *svapna* meaning dream, the change in the pronunciation is due to the tendency of Greeks substituting the Sanskrit *sva* by the Greek *hypnos*. Thus, hypnosis is nothing but inducing the subject to go to sleep instead of remaining wide awake. It is imaginable how disastrous is hypnotism to the human psychology wherein instead of opening the consciousness of the subject to the consequences of the state intended to bring to him, he is made to loose it to sleep with whatever remainder he is left with by the time of the device used on him for his betterment. Obviously this amounts to placing him in a more intense state of darkness than he was suffering from. As against it, the device of *samarasībhāva* is highly positive and constructive.

XV. Integralism of Abhinavagupta as an Antidote to the Modern Sensualism

The modern age is distinguished by its exclusive emphasis on the senses and the sense mind. This has happened mainly due to surprising success of science particularly the physical in its yield of unexpected facilitisation of life in all walks of life. As such, it has come to convince people as the only proper way to life and living. There is no doubt about this aspect of the conviction and development. Extension of this philosophy to the moral and spiritual problems, however, has resulted in sordid break down in the human attitude to life and purpose of living as was very much obvious from the well-known saying under the effect of ancient materialism (*Cārvakas*) declaring the way to it lying in as much comfort to the body as possible as is explicit from its saying that till one endures in life one should aim at as much comfort to it as possible even though one may have to borrow money from others, which he would not have to pay back until the end of life following which, however, due to his body having consumed by fire, there would not remain any trace of him to have the obligation of paying back the debt.

The same is the case of modern materialism as a product of sensualism supported by modern sciences with their foundation on sensualism with its typical

25 *Tantrāloka*, 29.272-276

modifications and manifestation such as socialism, political and commercialism lacking in the role of self-conscious conscience as well as moral obligation which is the result of sensualism leading to strife and barbaric consumerism amongst nations and individuals. Senses are barely instruments handed by the Self which is the real custodian of all values of life. Sensualism prevails at the cost of this role of the Self under the rule of mechanism and naturalism both being products of organism. Mechanism is sheer coordination of organs while organism is the consequence of coordination. Thus, both are only aspects of one and the same move of elimination of any role of something holistic in running the affairs of the world and nature.

Prevalence of these ideas under the garb as scientism has wrought havoc on the holistic view of things altogether which is the cradle of spiritualism and citadel of moral values in the management of national and international affairs as well as matters personal. Following Darwinian principle of survival of the fittest nations are trying at their level best to outshine one another at the cost of any essential sense of coordination and harmony.

The integration of Abhinavagupta is the best remedy of this malady. It is rooted in the essentiality of one and the same consciousness operating under the free-will of Śiva, supernal ruler of everything individualistic, cosmic and extra-cosmic simultaneously in a completely detached way. Under His dispensation, consciousness as the basic force is operating as the stuff as well as the agent using the stuff in creating the universe, keep it going on and restoring it ultimately to its original shape just sportively. While consciousness as the basic stuff of creation results in the objective phase of things, self-consciousness is responsible for the subjective aspect of it in its entirety both being just two aspects of one and the same principle. The ground for this aspectual distinction between the object and the subject with all its seeming contrariety in ancient times was the spectacle of dream and delusion which now has got materialised in the form of the success of the scientific laws as discerned in the almost all prospective of life in the world. Such laws are discovered basically just intuitively and yet they come to hold good universally. Intuition is rooted in self-consciousness while objective verification of it is a matter of the world outside. There is obvious contrariety between the two and yet happen to display strangely enough coordination between not seemingly but also actually. Therefore, the coordination between the two entities needs to be treated as two aspects of one and same principle rather than as disparate as the Prakṛti and the Puruṣa of the Sāṅkhyas or matter and spirit or rationality of the modern science.

XVI. Heresy Popular in Kashmir related to Abhinavagupta's vanishing in the cave

The connection in the heresy popular in Kashmir sought to be suggested by Dr. Kanti Chandra Pandey in his book titled Abhinavagupta – An Historical and Philosophical Study regarding the vanishing of Abhinavagupta along with his five hundred disciples in a cave in the mountains finds little support in *Tantrāloka*. For one, Abhinavagupta would not certainly have suggested to his disciples to end life that way along with himself nor could disciples have followed his suit in this misadventure in such a multitude. Abhinavagupta was a lively personality enjoying fullness of life in its multiple aspects having got filled with his absolute oneness with Bhairava as is obvious from his *Bhairava Stotra* written as appendage, *pariśiṣta* to his *magnum opus* in the sixty-eighth year of *Saptarṣi* Calendar. He experienced himself fully liberated even in life also and therefore he had no necessity of entering into any cave for getting redeemed from life which had been turned by him as Śambhu himself.

In support of this contention one can refer to his *Krama Stotra* verse No. 20 in the eighth volume of this translation in the appendices.

Finally, we are grateful to Shri Mohindra Vashistha, the Publisher and all those friends who have served as the source of inspiration in course of translating this work. We are grateful to Mrs. Nisha Saxena of Noida for assistance and Nancy Dean Mercury, Yoga Teacher and Artist, California, U.S.A. for her help in proof reading and copy-editing of the work. We are also grateful to Miss Shivangi Tripathi for typing out the Sanskrit verses with great efficiency and accuracy.

The graphics used in the book are not our own creation but they have been drawn from diverse sources to create the conceptual theme of the book. We acknowledge our indebtedness to all those agencies responsible for creation, production or reproduction, as the case may be, of these graphics.

We hope this translation will be liked by people at large.

Noida Authors

July 2013

Summary of the Contents of Volume - I

Chapter 1:

1. The first Chapter deals with the idea of the Reality as such known as *vijñāna sattā*..

2. Ignorance is the cause of worldliness while knowledge is that of liberation.

3. Ignorance is not absence of knowledge but absence of it in its integrality.

4. The ultimate object of knowledge is Śiva who is of the nature of luminosity.

5. The individual known as *jīva* is essentially Śiva.

6. Śiva is of six forms, namely, *bhuvana*, *jyoti*, *kham*, *mantra*, *bindu* and *nāda*.

7. He pervades all as the original object reflected while whatever is available as His reflection is the world and the individual.

8. Śakti is one with Him.

9. *Mahāmantreśa*, *mantreśa*, *mantra*, *akala* and *sakala* are the forms of His manifestation.

10. Purity of mind, elimination of mental impressions, stasis in the midst of breathing-in and breathing-out are the ways to experience His presence.

11. Willing, knowing and acting are three aspects of His Śakti (Force).

12. It is He who manifests Himself both the forms, namely conscient and inconscient.

13. It is action (*kriyā*) itself which when accomplished dispassionately becomes yoga.

14. Consciousness is autonomous in its nature. In its manifestation in explicit form it is conscient while in its implicit form it becomes inconscient.

15. Luminosity is the basic feature of consciousness.

16. There is the possibility of becoming one with Śiva by moving from the earth to Sadāśiva by way of assimilation, *samāveśa*.

17. The path of the individual to Śiva-hood is differential.

Chapter 2:

1. It is concerned with deliberation on the way to Śiva-hood via the pathless path. Its pathlessness lies in only the initial step suggested by the teacher with the rest of it to follow automatically.

2. It is the *kriyā yoga* which does not require any path to traverse along.

3. It is the path of pure consciousness where any action serves as the means of knowledge.

4. Lord Śiva has luminosity as His body. Any way of approach to Him is like the flame of a lamp to see the orb of the sun.

5. It is only those who are pure at heart have the possibility of access to Him on the basis of the experience of oneness with Him.

6. On elimination of the fog of doubts what appears automatically like the orb of the sun emerging out of the horizon, is the mode of realisation of Śiva via the pathless path.

Chapter 3:

1. This Chapter deals with Śāmbhavopāya.

2. As objects get reflected clearly in a clean mirror, the world becomes reflected in the consciousness provided it has become one with Śiva.

3. The force of consciousness is considered as inseparably connected with Śiva.

4. The relationship of inseparability between Śiva and Śakti produces delight which is the cause of appearance of the world.

5. There are triple forms of the Goddess, higher, higher-lower and lower. It is the second one from amongst these forms which is responsible for the appearance of the world.

6. Vowels are the stimulator of consonants. Therefore, they are known as seed sounds.

7. It is out of the universal seed as Śiva that the world has sprouted.

8. Sounds like ṛ, ṝ, lṛ and lṝ are neither stimulator nor the object of stimulation. Therefore, they are known as immortal, *amṛta*.

9. Combination of the vowels *a* and *i* results in *e* which is triangular in shape representing three corners of Śakti, namely, will, knowledge and action. The Trident is symbolic of it.

10. On stimulation of will in the form of the sun, the moon and the fire is born the *bindu* which stands for the combination of Śiva, Śakti and Aṇu in the circle of the heart.

11. Consciousness rid of the adjuncts of the knower and the known assumes the form of self-consciousness.

12. The abode of the Transcendent is known as *akula*.

13. The process of assimilation into Śiva needs to begin with the earth and end in Sadāśiva.

CHAPTER - 1

Difference Between Consciousness and Reality Apparent to the Onlooker

विमलकलाश्रयाभिनवसृष्टिमहा जननी
भरिततनुश्च पञ्चमुखगुप्तरुचिर्जनकः।
तदुभययामलस्फुरितभावविसर्गमयं
हृदयमनुत्तरामृतकुलं मम संस्फुरतात् ॥१॥

May my mother Vimalakalā be transformed into blemishless purest form of creativity, my father Bharitatanu into the creator of the perfect personality, i.e., Śiva, my teacher Siṁhagupta into the five-faced Śiva, both the parents and the teacher, thus be adorned with the manifestation of the purest sense of the Divine effulgent with the delight of immortality. (1)

नौमि चित्प्रतिभां देवी परां भैरवयोगिनीम्।
मातृमानप्रमेयांशशूलाम्बुजकृतास्पदाम् ॥२॥

I bow to the flash of consciousness, the consort of Bhairava, the Divine Mother who has assumed the form of the spokes of the wheel of creation as also of the petals of the lotus of the essential constitution of the individual. (2)

नौमि देवीं शरीरस्थां नृत्यतो भैरवाकृतेः।
प्रावृण्मेघघनव्योमविद्युल्लेखाविलासिनीम् ॥३॥

I also bow to the bodily divinity (i.e. the ***kuṇḍalinī***) of the shape of the dancing Śiva delighting in the form of the lightning in the midst of the cloud of the rainy season. (3)

दीप्तज्योतिश्छटाप्लुष्टभेदबन्धत्रयं स्फुरत्।
स्ताज्ज्ञानशलं सत्पक्षविपक्षोत्कर्तनक्षमम् ॥४॥

May the barb of knowledge getting manifested with its luminosity be capable of eliminating the three bonds of (subjectivity, objectivity and doubt). (4)

स्वातन्त्र्यशक्ति क्रमसंसिसृक्षा
क्रमात्मता चेति विभोर्विभूतिः।
तदेव देवीत्रयमन्तरास्ता-
मनुत्तरं मे प्रथयत्स्वरूपम् ॥५॥

The power of autonomy, the will to create gradually and gradation, these are the three consorts of Śiva as His forces. May they remain constant in manifesting my transcendent Self. (5)

तद्देवताविभवविभाविमहामरीचि-
चक्रेश्वरायितनिजस्थितिरेक एव।
देवीसुतो गणपतिः स्फुरदिन्दुकान्तिः
सम्यक्समुच्छलयतान्मम संविदब्धिम् ॥६॥

May that son of the Goddess, namely, Gaṇeśa, being adorned with the highly luminous rays of the gods and hence having become the sole Lord of the entire circle of creation effulgent with the luminosity of the full moon bring vibration to the sea of my consciousness. (6)

रागारुणं ग्रन्थिबिलावकीर्णं
यो जालमातानवितानवृत्ति।
कलोम्भितं बाह्यपथे चकार
स्तान्मे स मच्छन्दविभुः प्रसन्नः ॥७॥

May that Lord Matysendra Nāth be pleased with me who has spread the red net full of holes and divisions for moving outside the trap of worldliness. (7)

त्रैयम्बकाभिहितसन्ततिताम्रपर्णी-
सन्मौक्तिकप्रकरकान्तिविशेष भाजः।
पूर्वे जयन्ति गुरवो गुरुशास्त्रसिन्धु-
कल्लोलके लकलनामलकर्णधाराः ॥८॥

The tradition of Tryambaka is, as it were, the stream of the river Tāmraparṇī potent with the possibility of collecting a huge stock of pearls of precious ideas out of it. May the venture of those initial teachers of the three streams of Tryambaka's school attain fulfilment who acted as sailors of the boat on the turbulent ocean effulgent with waves. (8)

जयति गुरुरेक एव श्रीश्रीकण्ठो भुवि प्रथितः।
तदपरमूर्तिर्भगवान् महेश्वरो भूतिराजश्च ॥९॥

May also succeed the unique teacher famous in the world by the name Śrī Śrīkaṇṭha as also Lord Maheśvara besides Bhūtirāja as his another denomination. (9)

श्रीसोमानन्दबोधश्रीमदुत्पलविनिःसृताः।
जयन्ति संविदामोदसन्दर्भा दिक्प्रसर्पिणः ॥१०॥
तदास्वादभरावेशबृंहितां मतिषटपदीम्।
गुरोर्लक्ष्मणगुप्तस्य नादसंमोहिनीं नुमः ॥११॥

We also bow to Śrī Utpaladeva who is born of the understanding of Śrī Somānanda as the fragrance of the lotus grown out of the ocean of his knowledge and has spread in all directions. We bow to the wisdom of our teacher Lakṣmaṇagupta which as the honeybee has become delighted by the good smell of it as the lotus. (10-11)

NOTE: Lakṣmaṇagupta is the name of the son of Utpaladeva as also of one of his students.

यः पूर्णानन्दविश्रान्तसर्वशास्त्रार्थपारगः।
स श्रीचुखुलको दिश्यादिष्टं मे गुरुरुत्तमः ॥१२॥

My best teacher has been my father named popularly as Śrī Cukhulaka who had crossed the ocean of all the streams of learning and was resting completely in its delight. (12)

जयताज्जगदुद्धृतिक्षमोऽसौ
भगवत्या सह शंभुनाथ एकः।
यदुदीरितशासनांशुभिर्मे
प्रकटोऽयं गहनोऽपि शास्त्रमार्गः ॥१३॥

May Śrī Śambhunātha flourish in his solitariness along with his consort the rays of whose words have revealed to me this difficult path of the discipline (of Śaivism). (13)

सन्ति पद्धतयश्चित्राः स्रोतोभेदेषु भूयसा।
अनुत्तरषडर्धार्थक्रमे त्वेकापि नेक्ष्यते ॥१४॥

There are many a stream of Tantra, each peculiar in itself, none of them, however, can be equal to the best one of them which is the excellent *Trika*. (14)

इत्यहं बहुशः सद्भिः शिष्यसब्रह्मचारिभिः।
अर्थितो रचये स्पष्टां पूर्णार्थां प्रक्रियामिमाम् ॥१५॥

In view of this status of the system, I am going to present it completely and clearly herewith on the request of my students who are undergoing *brahmacarya* under me. (15)

श्रीभट्टनाथचरणाब्जयुगात्तथा
श्रीभट्टारिकांघ्रियुगलाद्गुरुसन्ततिर्या।
बोधान्यपाशविषनुत्तदुपासनोत्थ-
बोधोज्ज्वलोऽभिनवगुप्त इदं करोति ॥१६॥

Abhinavagupta is making manifest herewith that treasure of wealth of wisdom which has its source in the lotus like feet of Śrī Bhaṭṭanātha and then both the ankles of the Goddess and then the tradition of teachers. This wisdom has emerged from the effort to remove the poison of traps of ignorance of other wrong ways of redemption as being propounded by Abhinavagupta herewith is blemishless. (16)

न तदस्तीह यन्न श्रीमालिनीविजयोत्तरे।
देवदेवेन निर्दिष्टं स्वशब्देनाथ लिङ्गतः ॥१७॥

There is nothing here which is not there in the Mālinīvijayottara, stated explicitly or indicated suggestively by the God of gods Himself. (17)

दशाष्टादशवस्वष्टभिन्नं यच्छासनं विभोः।
तत्सारं त्रिकशास्त्रं हि तत्सारं मालिनीमतम् ॥१८॥

The empire of the Lord extending to ten states of Himself, eighteen those of Rudra and eight of the Vasus are summed up in the *Trika Śāstra* whose essence lies compressed in the *Mālinīvijayottara Tantra*. (18)

अतोऽत्रान्तर्गतं सर्वं संप्रदायोज्झितैर्बुधैः।
अदृष्टं प्रकटीकुर्मो गुरुनाथाज्ञया वयम् ॥१९॥

Therefore, herewith we are going to reveal all those items which were left out by those wise scholars who had either opted out of the School or were unable to see, by the permission of our teacher. (19)

अभिनवगुप्तस्य कृतिः सेयं यस्योदिता गुरुभिराख्या।
त्रिनयनचरणसरोरुहचिन्तनलब्धप्रसिद्धिरिति ॥२०॥

This is the creation of Abhinavagupta as it was expounded to him by his teachers as also became revealed to him through contemplation on the lotus-feet of Lord Śiva Himself. (20)

श्रीशम्भुनाथभास्करचरणनिपातप्रभापगतसंकोचम्।
अभिनवगुप्तहृदम्बुजमेतद्विचिनुत महेशपूजनहेतोः ॥२१॥

Pick up this lotus flower in the form of the heart of Abhinavagupta which has bloomed owing to the touch of the feet of Śrī Śambhunātha like the rays of the sun falling on it for the sake of the worship of the Supreme Divine Being. (21)

इह तावत्समस्तेषु शास्त्रेषु परिगीयते।
अज्ञानं संसृतेर्हेतुर्ज्ञानं मोक्षैककारणम् ।।२२।।

It has been pronounced by all the scriptures uniformly that ignorance is the cause of rebirth in the circle of creation while knowledge is the sole cause of redemption. (22

मलमज्ञानमिच्छन्ति संसाराङ्कुरकारणम्।
इति प्रोक्तं तथा च श्रीमालिनीविजयोत्तरे ।।२३।।

Ignorance is a malice which people choose for the cropping up of the sprout of worldliness. This has been pronounced in *Mālinīvijayottara Tantra*. (23)

विशेषणेन बुद्धिस्थे संसारोत्तरकालिके।
संभावना निरस्यैतदभावे मोक्षमब्रवीत् ।।२४।।

On elimination of the ignorance accumulated specially in the body which is destined to fructify in future, it is said that there is the possibility of liberation. (24)

अज्ञानमिति न ज्ञानाभावश्चातिप्रसङ्गतः।
स हि लोष्टादिकेऽप्यस्ति न च तस्यास्ति संसृतिः ।।२५।।

Ignorance is not merely absence of knowledge, for, admittance, as such even a clod would have to be covered by the definition of the knowledgeable as it too does not have to move in the circle of birth and death. (25)

अतो ज्ञेयस्य तत्त्वस्य सामस्त्येनाप्रथात्मकम् ।
ज्ञानमेव तदज्ञानं शिवसूत्रेषु भाषितम् ।।२६।।

Therefore, *jñāna*, knowledge, means that state of understanding in which what is to be known is understood in its entirety, leaving no scope for any extension

or expansion in the range of it. *Jñāna* other than this has been characterised in the *Śiva-Sūtra* as *ajñāna*, ignorance. (26)

चैतन्यमात्मा ज्ञानं च बन्ध इत्यत्र सूत्रयोः।
संश्लेषेतरयोगाभ्यामयमर्थः प्रदर्शितः ॥२७॥

In the first and second aphorisms of the treatise *Śiva-Sūtra*, there is the possibility of a twofold interpretation, i.e., 'Consciousness is the Self' and 'Knowledge is the bondage'. There is the possibility of a twofold interpretation, i.e., 'consciousness is the Self' and 'Knowledge as ignorance is bondage' depending on whether the *sūtras* are read conjointly or separately. (27)

चैतन्यमिति भावान्तः शब्दस्वातन्त्र्यमात्रकम्।
अनाक्षिप्तविशेषं सदाह सूत्रे पुरातने ॥२८॥
द्वितीयेन तु सूत्रेण क्रियां वा करणं च वा।
ब्रुवता तस्य चिन्मात्ररूपस्य द्वैतमुच्यते ॥ २९॥
द्वैतप्रथा तदज्ञानं तुच्छत्वाद् बन्ध उच्यते।
तत एव समुच्छेद्यमित्यावृत्त्या निरूपितम् ॥३०॥

The word '*caitanya*' as an abstract noun expressive of the self-sufficience of consciousness in itself as an entity in the first one of the aphorisms while in the second it is expressive of its creativity or/and being means of action and hence the duality of it. Wherever there is duality, there is ignorance. Hence there is scarcity and therefore needs to be eliminated. This is the purpose behind the repetition of the aphorism. (28-30)

स्वतन्त्रात्मातिरिक्तस्तु तुच्छोऽतुच्छोऽपि कश्चन।
न मोक्षो नाम तन्नास्य पृथङ्नामापि गृह्यते ॥३१॥

Finite or infinite whatever, if other than the independent, cannot be regarded as the state of liberation, no matter whatever other denomination be given to it. (31)

यत्तु ज्ञेयसतत्त्वस्य पूर्णपूर्णप्रथात्मकम्।
यदुत्तरोत्तरं ज्ञानं तत्तत्संसारशान्तिदम् ॥३२॥

As against the contention of the Buddhists that there is a gradation in the range of the status of liberation in the form of the states of perfection depending on the nearer we move to it the higher we attain the state of peace in the world, the author proposes as follows: (32)

रागाद्यकलुषोऽस्म्यन्तः शून्योऽहं कर्तृतोज्झितः।
इत्थं समासव्यासाभ्यां ज्ञानं मुञ्चति तावतः ॥३३॥

"Now I have become free of the contamination by attachment, etc., and thus have become free from the sense of doership and hence both collectively as well as severally I have become redeemed of the sense of doership gradually to the same extent, (as the higher and still higher state is attained), this is how Buddhists, etc., think of liberation." (33)

तस्मान्मुक्तोऽप्यवच्छेदादवच्छेदान्तरस्थितेः।
अमुक्त एव मुक्तस्तु सर्वावच्छेदवर्जितः ॥३४॥

In view of this, in these systems, the liberated one is no more than liberated in parts and by no means completely since only he can be regarded as liberated who is rid of all limitations. (34)

यत्तु ज्ञेयसतत्त्वस्य ज्ञानं सर्वात्मनोज्झितम्।
अवच्छेदैर्न तत्कुत्राप्यज्ञानं सत्यमुक्तिदम् ॥३५॥

The state in which the knowledge of the Reality worth knowing has not been acquired in its entirety, understanding in mere parts cannot be said to be complete. Incomplete understanding cannot impart anyone true liberation. (35)

नानाज्ञानस्वरूपं यदुक्तं प्रत्येकमप्यदः।
द्विधा पौरुषबौद्धत्वभिदोक्तं शिवशासने ॥३६॥

What has been stated as various kinds of knowledge and ignorance, out of the personal and intellectual, each one of the *Pauruṣa* and *Bauddha*, is of both the varieties in the discipline of Śaivism. (36)

तत्र पुंसो यदज्ञानं मलाख्यं तज्जमप्यथ।

स्वपूर्णचित्क्रियारूपशिवतावरणात्मकम् ॥३७॥
संकोचिदृक्क्रियारूपं तत्पशोरविकल्पितम् ।

There, too, the ignorance of the person is known as *mala*, as it covers the Śiva-hood of the *citta*. It brings contraction to both Śiva-hood of the *jīva* and his actions and reduces him to mere animality. (37-38a)

तदज्ञानं न बुद्ध्यंशोऽध्यवसायाद्यभावतः ॥३८॥

Animality becomes the innate nature of the individual. Such an ignorance is not any function of the intellect as the latter is of the nature of contemplation. (38b)

अहमित्थमिदं वेद्मीत्येवमध्यवसायिनी।
षट्कञ्चुकाबिलाणूत्थप्रतिबिम्बनतो यदा ॥३९॥
धीर्जायते तदा तादृग्ज्ञानमज्ञानशब्दितम् ।
बौद्धं तस्य च तत्पौंस्नं पोषणीयं च पोष्ट्टच ॥४०॥

'I know this in this form', this is the format of our understanding involving the sixfolds of disguise reflected through which the inmost consciousness brings in the awareness, *dhi*, which is worded as knowledge of the intellectual sort and of personal nature. It is taken as the outcome as well as servient to the instrument of intellection. (39-40)

NOTE:

I. The sixfold disguises are time, partition, destiny, attachment, delusion and ignorance.

II. *Cf.* Kant's Categories of Understanding: Space, Time, unity, plurality, totality, reality, negation, limitation, substance-and-accident, cause-and-effect, reciprocity, possibility, necessity, and contingency.

क्षीणे तु पशुसंस्कारे पुंसः प्राप्तपरस्थितेः।
विकस्वरं तद्विज्ञानं पौरुषं निर्विकल्पकम् ॥४१॥

On emergence of the higher state of understanding in the person concerned following elimination of the state of animality in him blooms the self-knowledge which is real since it is unaffected by the limiting adjuncts of the disguises.(41)

विकस्वराविकल्पात्मज्ञानौचित्येन यावता।
तद्बौद्धं यस्य तत्पौंस्नं प्राग्वत्पोष्यं च पोष्टृ च ॥४२॥

Pure intellectual knowledge is that which is rid of the six adjuncts of the disguises and options and has emerged out of the Self. It is personal. It is both the ultimate support of all knowledge as well as the fruit of all knowledge. (42)

तत्र दीक्षादिना पौंस्नमज्ञानं ध्वंसि यद्यपि।
तथापि तच्छरीरान्ते तज्ज्ञानं व्यज्यते स्फुटम् ॥४३॥

Though the personal ignorance gets eliminated on account of initiation, etc. (imparted by a worthy teacher), the real knowledge imparted by him bears fruits tangibly on redemption from the present body. (43)

बौद्धज्ञानेन तु यदा बौद्धमज्ञानजृम्भितम्।
विलीयते तदा जीवन्मुक्तिः करतले स्थिता ॥४४॥

With the elimination of the intellectual ignorance by means of pure intellectual knowledge, the initiate gets redeemed immediately, as if, redemption from life was waiting for the occasion close to his hand. (44)

दीक्षापि बौद्धविज्ञानपूर्वा सत्यं विमोचिका।
तेन तत्रापि बौद्धस्य ज्ञानस्यास्ति प्रधानता ॥४५॥

The act of initiation also proves redemptive only when it has been performed by a teacher properly knowledgeable in the theory and practice of the Śaiva doctrine. Thus, in the redemption of such cases what is of prime importance is the conversancy in the pure intellectual exercise. (45)

ज्ञानाज्ञानगतं चैतद्द्वित्वं स्वायंभुवे रुरौ।
मतङ्गादौ कृतं श्रीमत्खेटपालादिदैशिकैः ॥४६॥

This duality of knowledge and ignorance has been discussed in other schools of Śaivism such as Ruru and Mataṅga by authorities like Kheṭrapāla and others. (46)

तथाविधावसायात्मबौद्धविज्ञानसम्पदे।
शास्त्रमेव प्रधानं यज्ज्ञेयतत्त्वप्रदर्शकम् ।।४७।।

The Śaiva scripture is the paramount factor in the elision of the sense of duality (between the Self and the Ultimate Reality, that is, Śiva) by virtue of directing one to the vision of this sense of oneness between the two (apparently poles apart from each other). It is this sense which is the burden of the higher intellection. (47)

दीक्षया गलितेऽप्यन्तरज्ञाने पौरुषात्मनि।
धीगतस्यानिवृत्तत्वाद्विकल्पोऽपि हि संभवेत ।।४८।।

In spite of elision of the ignorance inhering in the individual by means of the initiation, on account of the remainder of the same still lurking inside the psyche, it has the probability of staging a relapse. (48)

देहसद्भावपर्यन्तमात्मभावो यतो धियि।
देहान्तेऽपि न मोक्षः स्यात्पौरुषाज्ञानहानितः ।।४९।।

Since the sense of Self lurks in the psyche well until the fall of the body, it is quite probable that one may not get redeemed even after one's death on account of the inherent personal ignorance still lying embedded there. (49)

बौद्धाज्ञाननिवृत्तौ तु विकल्पोन्मूलनाद् ध्रुवम्।
तदैव मोक्ष इत्युक्तं धात्रा श्रीमन्निशाटने ।।५०।।

In case of the removal of the inherent intellectual ignorance by virtue of elimination of the option decidedly, one has the surety of redemption then and there immediately. This has been stated by the author towards the end of the *Niśāṭana* text. (50)

विकल्पयुक्तचित्तस्तु पिण्डपाताच्छिवं व्रजेत्।
इतरस्तु तदैवेति शास्त्रस्यात्र प्रधानतः ॥५१॥

(Thus) the individual psyche still remaining clouded by the option of the sense of duality may have to wait for access to Śiva until the fall of his body while the other one (i.e., one who has got his sense of duality completely removed even from his inner being through comprehension of the core of the philosophy) has the surety of reaching Him then and there (without having to wait for the fall of the body). (51)

ज्ञेयस्य हि परं तत्त्वं यः प्रकाशात्मकः शिवः
नह्यप्रकाशरूपस्य प्राकाश्यं वस्तुतापि वा ॥५२॥

The supreme essence of the knowledgeable is that whatever is known, is known due to the illumination of Śiva since He is the illuminator of all. Had He not been so (i.e., the illuminator), the reality, as actually existent, would not have been possible to cognise at all. (52)

अवस्तुतापि भावानां चमत्कारैकगोचरा ।
यत्कुड्यसदृशी नेयं धीरवस्त्वेतदित्यपि ॥५३॥

Even understanding of the non-existence of things is a wonderful experience. The cognisance of the non-existence of the pitcher at a certain place is unlike the cognisance of it (which is divine). (53)

प्रकाशो नाम यश्चायं सर्वत्रैव प्रकाशते।
अनपह्नवनीयत्वात् किं तस्मिन्मानकल्पनैः ॥५४॥

This Light (of consciousness) remains luminous everywhere on account of its irrepressibility. This is why there is no necessity of adducing any proof in regard to it. (54)

प्रमाणान्यपि वस्तूनां जीवितं यानि तन्वते।
तेषामपि परो जीवः स एव परमेश्वरः ॥५५॥

The agent of life (*jīva*) lies above the agent serving as the source of proofs for the being of things whatever. As such, the same is the Supreme Being. (55)

सर्वा ह्नवहेवाक-धर्माप्येवं हि वर्तते ।
ज्ञानमात्मार्थमित्येतन्नेति मां प्रति भासते ॥५६॥

Negation of everything (as Śūnyavādin Buddhists have done) is a gamble inasmuch as it implies admittance of the positivity of the support of all. Knowledge always remains self-centric. This truth does not appear undeniable to me. (56)

अपह्नुतौ साधने वा वस्तूनामाद्यमीदृशम्।
यत्तत्र के प्रमाणानामुपपत्त्युपयोगिते ॥५७॥

Irrespective of the fact whether it be the case of denial of the being of everything or of admittance, the point in both the cases is that the beginning is rather inexplicable. In such a state of things, what may be the proofs on either side and their utility? (57)

कामिके तत एवोक्तं हेतुवादविवर्जितम्।
तस्य देवातिदेवस्य परापेक्षा न विद्यते ॥५८॥

The same has been stated in the *Kāmika Tantra* also, however, without taking recourse to any argument amounting to the assertion that the Over Lord does not need anyone or anything else to depend on. (58)

परस्य तदपेक्षत्वात्स्वतन्त्रोऽयमतः स्थितः।
अनपेक्षस्य वाशिनो देशकालाकृतिकृतिक्रमाः ॥५९॥

(On the contrary) as everything else has the necessity of presupposition of His being as the Transcendent and autonomous, space, time, forms and processes are dependent on Him. (59)

नियता नेति स विभुर्नित्यो विश्वाकृतिः शिवः।
विभुत्वात्सर्वगो नित्यभावादाद्यन्तवर्जितः ॥६०॥
विश्वाकृतित्वाच्चिदचित्तद्वैचित्र्यावभासकः ॥६१॥

Due to absence of the limitations of space, time, form and processes, etc., in Him, He is all-pervading, eternal and omni-form. Due to being omnipresent, He is all-pervading while on account of being eternal, He is rid of beginning and

end. On account of being omni-form, He is illuminator of the entire diversity of the conscient and inconscient in the world. (60-61)

ततोऽस्य बहुरूपत्वमुक्तं दीक्षोत्तरादिके ॥६२॥
भुवनं विग्रहो ज्योतिः खं शब्दो मन्त्र एव च।
बिन्दुनादादिसंभिन्नः षड्विधः शिव उच्यते ॥६३॥

This is why it is said in the sequel of the initiation that Śiva is of multiforms. Six are the varieties of the multiplicity of His forms. These are related to the region, form, light, space, word and *mantra* divided again into the forms of point and sound, etc. (62-63)

यो यदात्मकतानिष्ठस्तद्भावं स प्रपद्यते।
व्योमादिशब्दविज्ञानात्परो मोक्षो न संशयः ॥६४॥

Depending on the aspirant's aptitude to get himself identified with anyone of the six forms of Śiva, as mentioned in the previous verse, he gets undoubtedly transformed into that state of liberation. (64)

विश्वाकृतित्वे देवस्य तदेतच्चोपलक्षणम्।
अनवच्छिन्नतारूढाववच्छेदलयेऽस्य च ॥६५॥

Since the Lord Śiva is of universal form, the above kind of transformation in the destiny of His aspirant is just indicatory of his access to the state of infinity following the breakage of limitations. (65)

उक्तं च कामिके देवः सर्वाकृतिनिराकृतिः।
जलदर्पणवत्तेन सर्वं व्याप्तं चराचरम् ॥६६॥

In the *Kāmika Tantra*, it has been stated that the Lord is omniform as well as transcendent to all forms. His relationship to forms is kindred to that between the water and the mirror and thus is indicatory of His pervasion of the entire world both mobile and immobile. (66)

न चास्य विभुताद्योऽयं धर्मोऽन्योन्यं विभिद्यते।
एक एवास्य धर्मोऽसौ सर्वाक्षेपेण वर्तते ॥६७॥

His quality of omniformity, etc., is no way different from Himself. His one and the same quality is assumptive of all forms. (67)

तेन स्वातन्त्र्यशक्त्यैव युक्त इत्याञ्जसो विधिः।
बहुशक्तित्वमप्यस्य तच्छक्त्यैवावियुक्तता ॥६८॥

The shortest way to the understanding of Him is to say that in all matters He exercises His power of autonomy. Multiplicity of His powerfulness also is included in this exercise of autonomy. (68)

शक्तिश्च नाम भावस्य स्वं रूपं मातृकल्पितम्।
तेनाद्वयः स एवापि शक्तिमत्परिकल्पने ॥६९॥

Force of any entity is the self-power of itself conceived by its knower. By virtue of this fact the entity concerned is conceived as possessed of that force. (69)

मातृक्लृप्ते हि देवस्य तत्र तत्र वपुष्यलम्।
को भेदो वस्तुतो वह्नेर्दग्धृपक्तृत्वयोरिव ॥७०॥

Whatever forces have been thought of in the Lord, all those have been conceived by contemplators on Him. What difference, otherwise, may there be between the functions of fire such as burning and cooking? (70)

न चासौ परमार्थेन न किंचिद्भासनादृते।
नह्यस्ति किंचित्तच्छक्तितद्वद्भेदोऽपि वास्तवः ॥७१॥

He, too, is nothing except for His luminosity. As such, there is no difference between Him and His luminosity, which is his force. (71)

स्वशक्त्युद्रेकजनकं तादात्म्याद्वस्तुनो हि यत्।
शक्तिस्तदपि देव्येवं भान्त्यप्यन्यस्वरूपिणी ॥७२॥

It is the preponderance of the force of the entity concerned (i.e., Śiva) which is the Goddess appearing as different from the entity. (72)

शिवश्चालुप्तविभवस्तथा सृष्टोऽवभासते।
स्वसंविन्मातृमकुरे स्वातन्त्र्याद्भावनादिषु ॥७३॥

Śiva with His manifest glory appears in the form of the creation in the mirror of the cogniser of the self as also in the self-experience, etc. owing to His autonomy. (73)

तस्माद्येन मुखेनैष भात्यनंशोऽपि तत्तथा।
शक्तिरित्येष वस्त्वेव शक्तितद्वत्क्रमः स्फुटः ॥७४॥

Therefore, the medium through which He appears in His particular aspects (such as *bhuvan, vigraha, jyoti, kha, śabda* and *mantra*) in spite of being integral in Himself, bears out explicitly the reality of His Force as apart from Himself. (74)

श्रीमत्किरणशास्त्रे च तत्प्रश्नोत्तरपूर्वकम्।
अनुभावो विकल्पोऽपि मानसो न मनः शिवे ॥७५॥

In the *Kiraṇa Śāstra* also has been stated the same relationship between Śiva and Śakti in the form of question and answer as the Reality and its mode of manifestation respectively besides the fact that both contemplation and option are mental while Śiva lies beyond the mind. (75)

अविज्ञाय शिवं दीक्षा कथमित्यत्र चोत्तरम्।
क्षुधाद्यनुभवो नैव विकल्पो नहि मानसः ॥७६॥

In answer to the same query it has been stated there that initiation has no possibility at all without the understanding of Śiva in the same way as hunger and thirst (being real experiences) have no option in sheer ideation of their elimination. (76)

रसाद्यनध्यक्षत्वेऽपि रूपादेव यथा तरुम्।
विकल्पो वेत्ति तद्वत्तु नादबिन्द्वादिना शिवम् ॥७७॥

Just as one gets the understanding of a tree in its multifarious aspects such as the taste of its fruit, etc. (without having tasted the fruit of it) only on the basis

of the perception of its form, even so one has the possibility of knowing Śiva on the basis of sound and point (*bindu*) (as indicatory of Him). (77)

बहुशक्तित्वमस्योक्तं शिवस्य यदतो महान्।
कलातत्त्वपुरवर्णाणुपदादिर्भेदविस्तारः ॥७८॥

Śiva is great as He is possessed of a multiplicity of forces. His forces are *kalā, tattva, bhuvana, varṇa, pada*, etc. in their entire expanse. (78)

सृष्टिस्थितितिरोधानसंहारानुग्रहादि च।
तुर्यमित्यपि देवस्य बहुशक्तित्वजृम्भितम् ॥७९॥

Manifestations of the multiplicity of forces of the Lord are inclusive of creation, sustenance, withdrawal, destruction and favour, etc., and (if withdrawal were included within sustenance and favour within destruction) the fourth would be His force of illumination. (79)

जाग्रत्स्वप्नसुषुप्तान्यतदतीतानि यान्यपि।
तान्यप्यमुष्य नाथस्य स्वातन्त्र्यलहरीभरः ॥८०॥

Burdens of His force of autonomy are also the states of wakefulness, dream, sound sleep and whatever lies in transcendence of the state of sound sleep. (80)

महामन्त्रेशमन्त्रेशमन्त्राः शिवपुरोगमाः।
अकलौ सकलश्चेति शिवस्यैव विभूतयः ॥८१॥

The glories of His manifestations are also Lordship of the great *mantra* as well as *mantras* in general, which all presuppose Him, besides His presence within all as the factor of unification within all divisions. (81)

तत्त्वग्रामस्य सर्वस्य धर्मः स्यादनपायवान्।
आत्मैव हि स्वभावात्मेत्युक्तं श्रीत्रिशिरोमते ॥८२॥

The basic nature of all essences ought to be indestructible. The Self is the basic nature of all essential entities; this has been maintained by *Triśiras*. (82)

हृदिस्थं सर्वदेहस्थं स्वभावस्थं सुसूक्ष्मकम्।
सामूह्यं चैव तत्त्वानां ग्रामशब्देन कीर्तितम् ॥८३॥

He is embodied within all, centring particularly in the heart and thus lying in the subtle form in the inner nature of beings. His presence within all has also been indicated by the collectivity of all essences. (83)

आत्मैव धर्म इत्युक्तः शिवामृतपरिप्लुतः।
प्रकाशावस्थितं ज्ञानं भावाभावादिमध्यतः ॥८४॥

Self alone is the fundamental nature of the individual which remains flooded within by the ambrosia of Śiva besides His illumination which is being manifest from within being and non-being both. (84)

NOTES:

Non-being stands here for deviation from the admittance of Śiva as the absolute and all-pervading Reality including one's own being.

स्वस्थाने वर्तनं ज्ञेयं द्रष्टृत्वं विगतावृति।
विविक्तवस्तुकथितशुद्धविज्ञाननिर्मलः ॥८५॥

The aspirant needs to remain purely within his inner being and see the reality of it penetratively without wandering around having purified himself of all the dross which keep him clouded all the time otherwise by suspense about the truth. (85)

ग्रामधर्मवृत्तिरुक्तस्तस्य सर्वं प्रसिद्ध्यति।
ऊर्ध्वं त्यक्त्वाधो विशेत्स रामस्थो मध्यदेशगः ॥८६॥

He needs to get established in his inmost nature having withdrawn himself upward from breathing-in *prāṇa* as also from *apāna*, i.e., releasing the breath from below and thus by understanding how to remain constantly in the middle which is the state of complete peace. (86)

गतिः स्थानं स्वप्नजाग्रदुन्मेषणनिमेषणे।
धावनं प्लवनं चैव आयासः शक्तिवेदनम् ॥८७॥

बुद्धिभेदास्तथा भावाः संज्ञाः कर्माण्यनेकशः।
एष रामो व्यापकोऽत्र शिवः परमकारणम् ॥८८॥

Movement (*gati*), placement (*sthāna*), dream (*svapna*), waking (*jāgrat*), opening of the eye (*unmeṣa*), closing of the eye (*nimeṣa*), running (*dhāvana*), floating (*plavana*), effort (*āyāsa*), cognisance of force (*śakti*), experience (*vedana*), existence (*bhāva*), denomination (*sañjñā*) and action (*karmāṇi*), all these (fourteen) factors are forms of pervasion of Śiva as there ultimate cause. (87-88)

कल्मषक्षीणमनसा स्मृतिमात्रनिरोधनात्।
ध्यायते परमं ध्येयं गमागमपदे स्थितम् ॥८९॥

Śiva as the Supreme Being is accessed through meditation by means of the mind whose blemishes have been attenuated, memories have been stopped from occurrence and stays positioned in the midst of breathing-in and breathing-out. (89)

परं शिवं तु व्रजति भैरवाख्यं जपादपि।
तत्स्वरूपं जपः प्रोक्तो भावाभावपदच्युतः ॥९०॥

The aspirant reaches Śiva, known also as Bhairava, by keeping on repeating His name continuously as the repetition of His name culminates in the realisation of His essential being manifesting itself both in the form of being as well as what is apart from being (including movement). (90)

तदत्रापि तदीयेन स्वातन्त्र्येणोपकल्पितः।
दूरासन्नादिको भेदश्चित्स्वातन्त्र्यव्यपेक्षया ॥९१॥

In this context of repetition of His name and meditation also, He has been conceived in regard to His autonomy with respect to His lying close by or alternatively at a distance. (91)

एवं स्वातन्त्र्यपूर्णत्वादतिदुर्घटकार्ययम्।
केन नाम न रूपेण भासते परमेश्वरः ॥९२॥

On account of being completely autonomous, He is the doer of even acts extremely difficult of accomplishment. Indeed, what may be the act through which the Supreme Lord may not be manifest! (92)

निरावरणमाभाति भात्यावृतनिजात्मकः।
आवृतानावृतो भाति बहुधा भेदसंगमात् ॥९३॥

He manifests Himself in all His bareness as well as in disguises of His real form. He appears also as partially bare and partially covered on account of association of intervening factors of various kinds. (93)

इति शक्तित्रयं नाथे स्वातन्त्र्यापरनामकम्।
इच्छादिभिरभिख्याभिर्गुरूभिः प्रकटीकृतम् ॥९४॥

All these three modes of His manifestation in the Lord are synonyms of His power of autonomy. This has been called by teachers by such words as desire, etc. (94)

देवो ह्यन्वर्थशास्त्रोक्तैः शब्दैः समुपदिश्यते।
महाभैरवदेवोऽयं पतिर्यः परमः शिवः ॥९५॥

The Divine has been referred to in the scriptures by significant words. He has been indicated by the word Mahā Bhairava who is the Lord Supreme Śiva Himself. (95)

विश्वं बिभर्ति पूरणधारणयोगेन तेन च श्रियते।
सविमर्शतया स्वरूपतश्च संसारभीरुहितकृच्च ॥९६॥

(He is called Bhairava) because He bears the world by virtue of sustaining and providing it with means of sustenance. This is why He is taken resort to. Contemplatively as well as essentially He is the well-doer of those who are afraid of the world. (96)

संसारभीतिजनितादवात्परामर्शतोऽपि हृदि जातः।
प्रकटीभूतं भवभयविमर्शनं शक्तिपाततो येन ॥९७॥

It is also on account of the cry born of fear from the world and contemplation on the same that He manifests Himself in the heart. Contemplation on Him is also evoked by the transmission of the force of aspiration for Him (in the aspirant by the teacher). (97)

NOTE:

The word *bhairava* is supposed to have been derived from two roots *bhī* and *ru* meaning to be afraid of and to make sound respectively in its two parts, *bhai* and *rava*.

नक्षत्रप्रेरककालतत्त्वसंशोषकारिणो ये च।
कालग्रासससमाधानरसिकमनःसु तेषु च प्रकटः ॥९८॥

Bhairava reveals Himself to yogins (in their hearts) who are capable of drying up the stream of time which is the mover of the planetary system. (This they do by virtue of stopping the functions of breathing-in and breathing-out, *prāṇa* and *apāna*, and redirecting the breath via the *suṣumnā*) and thus by getting the bliss of equipoise of mind. (98)

संकोचिपशुजनभिये यासां रवणं स्वकरणदेवीनाम्।
अन्तर्बहिश्चतुर्विधखेचर्यादिकगणस्यापि ॥९९॥
तस्य स्वामी संसारवृत्तिविघटनमहाभीमः।
भैरव इति गुरुभिरिमैरन्वर्थैः संस्तुतः शास्त्रे ॥१००॥

In scriptures grand teachers have explained the derivation of the word *bhairava* significantly as the Divine Being who as the frightful mighty agent is responsible for removing the evil of worldliness which is the cause of bringing contraction to the Self so as to remove it away from Śiva to place it down to the level of animality by means of bringing limitation to the range of the senses operating externally and four forces, namely, (*khecarī, gocarī, dikacarī* and *bhucarī*) operating internally. (99-100)

हेयोपादेयकथाविरहे स्वानन्दघनतयोच्छलनम्।
क्रीडा सर्वोत्कर्षेण वर्तनेच्छा तथा स्वतन्त्रत्वम् ॥१०१॥
व्यवहरणमभिन्नेऽपि स्वात्मनि भेदेन संजल्पः।

निखिलावभासनाच्च द्योतनमस्य स्तुतिर्यतः सकलम् ॥१०२॥
तत्प्रवणमात्मलाभात्प्रभृति समस्तेऽपि कर्तव्ये।
बोधात्मकः समस्तक्रियामयो दृक्क्रियागुणश्च गतिः ॥१०३॥

On account of complete absence of any scope for both acceptance and rejection of anything in the world (which as a whole) is the result of the delightful play of His autonomy manifest in its completeness, He reveals His duality practically from within the oneness of Himself. It is owing to His illumination that all stands revealed to us. This is why we need to pray to Him. Beginning from realisation of the Self all our understandings and actions are pervaded by Him including the parts of space, movements, qualities and functions. (101-103)

NOTE:

Cf. Bādarāyaṇa's theory regarding the purpose of creation as codified in the sutra:

Lokavat tu līlākaivalyam.

Brahma- Sūtra II.1.33

इति निर्वचनैः शिवतनु-शास्त्रे गुरुभिः स्मृतो देवः।
शासनरोधनपालनपाचनयोगात्स सर्वमुपकुरुते।
तेन पतिः श्रेयोमय एव शिवो नाशिवं किमपि तव ॥१०४॥

By virtue of providing for the scriptures (as regulators of the course of life), stopping (from doing evil acts), sustaining (the creatures) and cooking the action (so as to yield the result) to their doers as *Pati, Rudra*, etc., as Śiva you have provided for the well-being of all, O Lord, without any exception as you have been remembered by teachers in the *Śivatanu Śāstra*. (104)

ईदृग्रूपं कियदपि रुद्रोपेन्द्रादिषु स्फुरद्येन।
तेनावच्छेदनुदे परममहत्पदविशेषणमुपात्तम् ॥१०५॥

The adjectives *parama* and *mahat* have been adduced with His name (in the exposition) in order to do away with the probability of any sense of limitation likely to creep in with His name as is the case with Rudra, Upendra, etc. (105)

इति यज्ज्ञेयसतत्त्व दर्श्यते तच्छिवाज्ञया।
मया स्वसंवित्सत्तर्कपतिशास्त्रत्रिकक्रमात् ॥१०६॥

In this way, the real subject matter is going to be expounded by me with the permission of Śiva embodying my own experience, arguments, the Śaiva scriptures known as *Trika Śāstra* (on account of being based on the admittance of the reality of three fundamental entities, i.e. Śiva, Śakti and Jīva). (106)

तस्य शक्तय एवैतास्तिस्त्रो भान्ति परादिकाः।
सृष्टौ स्थितौ लये तुर्ये तेनैता द्वादशोदिताः ॥१०७॥

It is these three forces of Him, namely, *parā*, transcendent, etc., which become twelve by getting multiplied by the four states, such as creation, sustenance, dissolution and the fourth namely the transcendent. (107)

तावान्पूर्णस्वभावोऽसौ परमः शिवः उच्यते।
तेनात्रोपासकाः साक्षात्तत्रैव परिनिष्ठिताः ॥१०८॥

It is by being inclusive of all these twelve forces within Him that He is supposed to be full which is indicative of His auspiciousness, Śiva-hood capable of serving as the final destination of His worshippers. (108)

तासामपि च भेदांशन्यूनाधिक्यादियोजनम्।
तत्स्वातन्त्र्यबलादेव शास्त्रेषु परिभाषितम् ॥१०९॥

With regard to the number of these forces also there is the probability of becoming less or more which, too, is demonstrative of the exercise of His autonomy. This has been defined in the scriptures. (109)

एकवीरो यामलोऽथ त्रिशक्तिश्चतुरात्मकः।
पञ्चमूर्तिः षडात्मायं सप्तकोऽष्टकभूषितः ॥११०॥
नवात्मा दशदिक्छक्तिरेकादशकलात्मकः।
द्वादशारमहाचक्रनायको भैरवस्त्विति ॥१११॥

He is supposed alternatively as only one Hero, a combination of the Being and

its force, possessed of three forces (i.e., creation, sustenance and dissolution), fourfold, of five forms, six forms, seventh as well as eighth being adorned variously in these forms. He is conceived also as possessed of nine selves, as spread over ten directions, and as inclusive of His force as the eleventh besides as the great hero Bhairava on account of being the leader of the circle comprising twelve spokes. (110-111)

एवं यावत्सहस्रारे निःसंख्यारेऽपि वा प्रभुः।
विश्वचक्रे महेशानो विश्वशक्तिर्विजृम्भते ।।११२।।

In this way, the great Lord, as the universal force, manifests Himself in the circle of the universe until one thousand spokes and even up to the infinitude. (112)

तेषामपि च चक्राणां स्ववर्गानुगमात्मना।
ऐक्येन चक्रगो भेदस्तत्र तत्र निरूपितः ।।११३।।

Variety of the circles has also been elucidated uniformly in view of their groups at places. (113)

चतुष्षड्द्विर्द्विगणनायोगात्त्रैशिरसे मते।
षट्चक्रेश्वरता नाथस्योक्ता चित्रनिजाकृतेः ।।११४।।

In the *Triśiras* view, varieties of circles have been elucidated in view of four and six spokes each redoubled twice (i.e., 4, 8, 16, and 6, 12, 24) and thus in six varieties collectively demonstrating multiplicity of forms of the Lord, and His rulership. (114)

नामानि चक्रदेवीनां तत्र कृत्यविभेदतः।
सौम्यरौद्राकृतिध्यानयोगीन्यन्वर्थकल्पनात् ।।११५।।

Also have been elucidated therein names of goddesses of circles with respect to difference in their functions particularly in regard to those mild and ferocious yielding results to devotees in keeping with their mould of devotion. (115)

एकस्य संविन्नाथस्य ह्यान्तरी प्रतिभा तनुः।
सौम्यं वान्यन्मितं संविदूर्मिचक्रमुपास्यते ।।११६।।

The internal genius of the sole Lord manifests itself in the mild or ferocious form being worshipped accordingly in the form of wave of circle of awareness. (116)

अस्य स्यात्पुष्टिरित्येषा संविद्देवी तथोदितात्।
ध्यानात्संजल्पसंमिश्राद् व्यपाराच्चापि बाह्यतः ।।११७।।

This fact finds confirmation in the manifestation of the goddess of consciousness concerned in the meditation and articulation of the aspirants as also through their behaviour even externally. (117)

स्फुटीभूता सती भाति तस्य तादृक्फलप्रदा।
पुष्टिः शुष्कस्य सरसीभावो जलमतः सितम् ।।११८।।

Evident becomes the result of meditation in the same way as becomes obvious from the whiteness or transparency of the water filling up the vacant pond. Whiteness or transparency of the water is indicative of the experience of blessedness born of stillness and composure of mind resulting from the meditation. (118)

अनुगम्य ततो ध्यानं तत्प्रधानं प्रतन्यते।
ये च स्वभावतो वर्णा रसनिः ष्यन्दिनो यथा ।।११९।।
दन्त्यौष्ठ्यदन्त्यप्रायास्ते कैश्चिद्वर्णैः कृता सह।
तं बीजभावमागत्य संविदं स्फुटयन्ति ताम् ।।१२०।।

Having understood the importance of meditation in this respect, the aspirant should lay emphasis on it accordingly. (Such letters need to be used in japa, etc.), which shed naturally sweetness. For instance, such letters mainly are dental and labial which in combination with certain other letters get transformed into seed *mantras* and make the consciousness concerned manifest. (119-120)

पुष्टिं कुरु रसेनैनमाप्याययतरामिति।
संजल्पोऽपि विकल्पात्मा किं तामेव न पूरयेत् ।।१२१।।

The aspirant needs to substantiate his meditation by means of experience of

delight. Conversation about matters spiritual is also supportive of meditation. As such, why should meditation not be supported by it as an alternative to it.(121)

अमृतेदमिदं क्षीरमिदं सर्पिर्बलावहम्।
तेनास्य बीजं पुष्णीयामित्येनां पूरयेत्क्रियाम् ।।१२२।।

(Besides conversation, offering of oblation to fire is also an alternative device supportive of meditation. While making the offering particularly of milk and clarified butter the idea which needs to be cultivated is) this milk is the juice of immortality, this butter is giver of strength. While making such an offering, the aspirants need to think that they were strengthening the seed *mantra*. It is with this viewpoint that the act of offering to fire should be accomplished. (122)

तस्माद्विश्वेश्वरो बोधभैरवः समुपास्यते।
अवच्छेदानवच्छिद्भ्यां भोगमोक्षार्थिभिर्जनैः ।।१२३।।

This is how the awareness of Bhairava is worshipped indirectly and directly both by aspirants of facilitation of worldly life as well as those of liberation accordingly. (123)

येऽप्यन्देवताभक्ता इत्यतो गुरुरादिशत्।
ये बोधाद्व्यतिरिक्तं हि किंचिद्याज्यतया बिदुः ।।१२४।।
तेऽपि वेद्यं विविञ्चाना बोधाभेदेन मन्वते।
तेनाविच्छिन्नतामर्शरूपाहन्ताप्रथात्मनः ।।१२५।।

Those who are devoted to gods other than (Śiva, according to Abhinavagupta and Kṛṣṇa, according to Bhagavadgītā), this has been instructed by the teacher, and thus consider someone other than pure self-awareness as the object of offering of oblation, they, too, eventually, in their last analysis admit the self-awareness itself as that object. Thus, is obvious the inclination of the aspirant to his Self as the ultimate object of his contemplation. (124-125)

NOTE:

Cf. Bhagavadgītā IX.23

स्वयंप्रथस्य न विधिः सृष्ट्यात्मास्य च पूर्वगः।

वेद्या हि देवतासृष्टिः शक्तेर्हेतोः समुत्थिता ॥१२६॥
अहंरूपा तु संवित्तिर्नित्या स्वप्रथनात्मिका।
विधिर्नियोगस्त्र्यंशा च भावना चोदनात्मिका ॥१२७॥

It is the primacy of the self-awareness which is obvious from all this. What obtains by itself has no injunction prior to itself to follow. Its predecessor is only the Creator of the world. In this respect, the creation of gods needs to be understood to have been done for the sake of (assisting) the Supreme Force, Śakti. Consciousness is ego-centric and eternally self-expansive while the Veda is injunctive, ordainer and evocative of feelings, emotions and sentiments. (126-127)

तदेकसिद्धा इन्द्राद्या विधिपूर्वा हि देवताः।
अहंबोधस्तु न तथा ते तु सवेद्यरूपताम् ॥१२८॥
उन्मग्नामेव पश्यन्तस्तं विदन्तोऽपि नो बिदुः।
तदुक्तं न विदुर्मां तु तत्त्वेनातश्चलन्ति ते ॥१२९॥

Gods like Indra, etc., have their validity only in Vedic injunctions. They are not associated with the self-experience of the aspirants. They are merely objects of awareness. (Those who are devoted to them) may look at one who is Self-absorbed (*unmangas*) but cannot understand the Reality in which the Self-absorbed might have dissolved his mind. This has been stated (in the Bhagavadgītā that they do not know me, that is, Śrī Kṛṣṇa in His Divinity) and hence have to fall from the Reality. (128-129)

NOTE:

Cf. न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते।

Bhagavadgītā IX.24

चलनं तु व्यवच्छिन्नरूपतापत्तिरेव या ।
देवान्देवयजो यान्तीत्यादि तेन न्यरूप्यत् ॥१३०॥

The 'fall from the Reality' is indicative of being affected by the ignorance of one's being, as a part of the infinity of self-consciousness (that is, Śiva). This has been elucidated (in the Bhagavadgītā by the remark that) those who are devoted to gods go to them, etc. (130)

निमज्ज्य वेद्यतां ये तु तत्र संविन्मयीं स्थितिम्।
विदुस्ते ह्यनवच्छिन्नं तद्भक्ता अपि यान्ति माम् ॥१३१॥

Those who having sunk their knowership come to understand themselves as pure consciousness, such devotees of mine (claims Śrī Kṛṣṇa) come directly to Me. (131)

NOTE:

Cf. यान्ति देवव्रता देवान् पितॄन् यान्ति पितृव्रताः ।
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् । ।

Bhagavadgītā, IX.25

सर्वत्रात्र ह्यहंशब्दो बोधमात्रैकवाचकः।
स भोक्तृप्रभुशब्दाभ्यां याज्ययष्टृतयोदितः ॥१३२॥

Here (in the Bhagavadgītā) the word 'I' *aham*, has been used in the sense of pure consciousness alone. It is He who has been referred to by the words 'enjoyer', *bhoktṛ*, and Lord, *prabhu*, in the sense of the object of the sacrifice as well as the agent of it by the words bearing those meanings respectively. (132)

याजमानी संविदेव याज्या नान्येति चोदितम्
न त्वाकृतिः कुतोऽप्यन्या देवता न हि सोचिता ॥१३३॥

It is the consciousness itself which is the sacrificer as well as the object whom the sacrifice is offered and none else. By no means is there any figure of any deity other than it which anyway needs to be brought in here. (133)

विधिश्च नोक्तः कोऽप्यत्र मन्त्रादि वृत्तिधाम वा।
सोऽयमात्मानमावृत्य स्थितो जडपदं गतः ॥१३४॥

Here there is no implication of any injunction (as passed by the *Brāhmaṇas*) nor is there any scope for advisement of the Vedic *mantra* as the latter involves action for which there is no place here (in Self-consciousness) which having returned to itself assumes the state of inconscience. (134)

आवृतानावृतात्मा तु देवादिस्थावरान्तगः।
जडाजडस्याप्येतस्य द्वैरूप्यस्यास्ति चित्रता।।१३५।।

Being ranging from gods up to immobile objects are the results of this self-involvement and revelation of consciousness. The variegatedness of the conscient and inconscient is also the consequence of the same twofold act of withdrawal and revelation. (135)

NOTE:

Cf. Sri Aurobindo's idea of evolution and involution.

तस्य स्वतन्त्रभावो हि किं किं यन्न विचिन्तयेत्।
तदुक्तं त्रिशिरः शास्त्रे संबुद्ध इति वेत्ति यः ।
ज्ञेयभावो हिं चिद्धर्मस्तच्छायाच्छादयेन्न ताम् ।।१३६।।

By virtue of His autonomy what may be the form in which He may not think to appear! In regard to this, it has been stated in the *Triśiras Śāstra* that he who knows all this, is completely informed, *sambuddha*. Knowing is the essential nature of consciousness. As such, its shadow (as ignorance), therefore, cannot engulf it. (136)

तेनाजडस्य भागस्य पुद्गलाण्वादिसंज्ञिनः।
अनावरणभागांशे वैचित्र्यं बहुधा स्थितम् ।।१३७।।

This is why there is variety of various sorts of existing in that part of the inconscient which is known as *pudgala, aṇu, paśu*, etc. (137)

संविद्रूपे न भेदोऽस्ति वास्तवो यद्यपि ध्रुवे।
तथाप्यावृतिनिर्ह्रासतारतम्यात्स लक्ष्यते ।।१३८।।

Though there is no difference at all in consciousness withal its invincibility, still it appears (casually) on account of its action of involution and revelation. (138)

तद्विस्तरेण वक्ष्यामः शक्तिपातविनिर्णये।
समाप्य परतां स्थौल्यप्रसंगे चर्चयिष्यते ।।१३९।।

I shall discuss all this elaborately in the context of decision on transmission of force, *śaktipāta* having finished discussion on otherness (of Him from Himself), in the context of gross topics. (139)

अतः कंचित्प्रमातारं प्रति प्रथयते विभुः।
पूर्णमेव निजं रूपं कंचिदंशांशिकाक्रमात् ।।१४०।।

This is why the Lord reveals His full form to a certain aspirant and to a certain other one only His form of part and whole. (140)

विश्वभावैकभावात्मस्वरूपप्रथनं हि यत्।
अणूनां तत्परं ज्ञानं तदन्यदपरं बहु ।।१४१।।

The atomic Self with the experience of oneness with the Universal Being is the highest form of knowledge in transcendence of all the rest of the lower kind. (141)

तच्च साक्षादुपायेन तदुपायादिनापि च।
प्रथमानं विचित्राभिर्भंगीभिरिह भिद्यते ।।१४२।।

That highest kind of knowledge reveals itself directly through means meant for its revelation as well as indirectly through means facilitating that knowledge. Thus, there are various ways of revelation of that knowledge. (142)

NOTE:

The modes of knowledge indicated to here are at least three:

1. Śāmbhava
2. Śākta
3. Āṇava

तत्रापि स्वपरद्वारद्वारित्वात्सर्वशोऽशशः।
व्यवधानाव्यवधिना भूयान्भेदः प्रवर्तते ।।१४३।।

There are also kinds of knowledge which differ in view of having been attained by oneself and with the help of someone else, that, too, attained for oneself or

for the other, completely or in parts, directly or indirectly thus multiplying into a large number of kinds. (143)

ज्ञानस्य चाभ्युपायो यो न तदज्ञानमुच्यते।
ज्ञानमेव तु तत्सूक्ष्मं परं त्विच्छात्मकं मतम् ॥१४४॥

The kind of knowledge useful in attaining the highest kind of knowledge is by no means ignorance. It, too, indeed, is knowledge with this difference that compared to it the highest kind of knowledge is extremely subtle and is dependent on the willpower of the aspirant. (144)

उपायोपेयभावस्तु ज्ञानस्य स्थौल्यविभ्रमः।
एषैव च क्रियाशक्तिर्बन्धमोक्षैककारणम् ॥१४५॥

Distinction in the mode of knowledge into what is aimed at and what serves as a means in its acquisition is the illusion of grossness which as the power of force acts as the sole cause of bondage and liberation. (145)

तत्राद्ये स्वपरामर्शे निर्विकल्पैकधामनि।
यत्स्फुरेत्प्रकटं साक्षात्तदिच्छाख्यं प्रकीर्त्तितम् ॥१४६॥

From amongst the two, what emanates out of contemplation directly on one's own being is known as arising out of one's willpower. (146)

यथा विस्फुरितदृशामनुसन्धिं विनाप्यलम्।
भाति भावः स्फुटस्तद्वत्केषामपि शिवात्मता ॥१४७॥
भूयो भूयो विकल्पांशनिश्चयक्रमचर्चनात्।
यत्परामर्शमभ्येति ज्ञानोपायं तु तद्विदुः ॥१४८॥

Where the fortunate knower becomes confirmed directly without requirement of any contemplation that he is none else but Śiva Himself like the visitor of anything with his eyes wide open regarding its identity, (such knowledge is what is born of the *Śāmbhava* method). (As distinct from it) is the *Jñānopāya* or knowledge acquired through the aid of the knowledge where the aspirant arrives at the same conclusion following contemplation on various intervening factors. (147-148)

यत्तु तत्कल्पनाक्लृप्तबहिर्भूतार्थसाधनम्।
क्रियोपायं तदाम्नातं भेदो नात्रापवर्गगः ।।१४९।।

On the other hand, the knowledge that arises out of external means depending on imagination, etc., is known as *Kriyopāya*, dependent on action. It does not serve directly as a way to the supreme end. (149)

यतो नान्या क्रिया नाम ज्ञानमेव हि तत्तथा।
रूढेर्योगान्ततां प्राप्तमिति श्रीगमशासने ।।१५०।।

As regards relationship between knowledge and action, the latter is knowledge itself turned static as stated in the *Śrīgama Śāstra*. (150)

योगो नान्यः क्रिया नान्या तत्त्वारूढा हि या मतिः।
स्वचित्तवासनाशान्तौ सा क्रियेत्यभिधीयते ।।१५१।।

Yoga is different and action is different, this is not true. On reaching the reality and getting rid of the vices of the inner being, yoga becomes known as *kriyā*, action. (151)

स्वचित्ते वासनाः कर्ममलमायाप्रसूतयः।
तासां शान्तिनिमित्तं या मतिः संवित्स्वभाविका ।।१५२।।

Vices lingering in the inner being have their origin in impressions of action born of *māyā*, illusion. Idea which can lead to their pacification is of the nature of consciousness. (152)

सा देहारम्भिबाह्यस्थतत्त्वव्राताधिशायिनी।
क्रिया सैव च योगः स्यात्तत्त्वानां चिल्लयीकृतौ ।।१५३।।

The vice settled in the inner being is the cause of the formation of the body and hence rules over the entire group of factors responsible for externalisation of the being. This action of externalisation is known as *kriyā* as well as yoga if it results in the dissolution of the factors of concretisation. (153)

लोकेऽपि किल गच्छामीत्येवमन्तः स्फुरैव या।

सा देहं देशमक्षांश्चाप्याविशन्ती गतिक्रिया ॥१५४॥

In the practical life also, the will 'I go' has its root in the inner being which with the help of the body, association with the space (required to be covered) and the senses and organs of action gets materialised in the form of action of movement. (154)

तस्मात्क्रियापि या नाम ज्ञानमेव हि सा ततः।
ज्ञानमेव विमोक्षाय युक्तं चैतदुदाहृतम् ॥१५५॥

Therefore, what is known as action is, indeed, knowledge itself. Thus, eventually it is knowledge itself which leads to liberation. This gets elucidated hereby. (155)

मोक्षो हि नाम नैवान्यः स्वरूपप्रथनं हि सः।
स्वरूपं चात्मनः संविन्नान्यत्तत्र तु याः पुनः॥१५६॥

As regards the state of liberation, it, too, is nothing but fulfilment of the Self while Self is nothing but one's own awareness in its essence. (156)

क्रियादिकाः शक्तयस्ताः संविद्रूपाधिका नहि।
असंविद्रूपतायोगाद्धर्मिणश्चानिरूपणात् ॥१५७॥

Forces of action, too, are nothing but form of consciousness. If they were not to be accepted as such, consciousness would not be possible to be elucidated. (157)

परमेश्वरशास्त्रे हि न च काणाददृष्टिवत्।
शक्तोनां धर्मरूपाणामाश्रयः कोऽपि कथ्यते ॥१५८॥

Unlike in the philosophy of Kaṇāda, there is, no distinction between the quality and the object qualified in Śaivism. There the qualified object is not admitted as the resort of the quality (and hence as different from the quality). Varieties of objects in the world have arisen owing to the imagination of the people involved as their knowers. Otherwise, what is the difference between burning and cooking by the fire? (158)

ततश्च दृक्क्रियेच्छाद्या भिन्नाश्चेच्छक्तयस्तथा।
एकः शिव इतीयं वाग्वस्तुशून्यैव जायते ॥१५९॥

On the admittance of this kind of difference, the act of seeing and the awareness of willing would have to be admitted as forces different from each other and thus the proposition that Śiva is only one and non-dual would become meaningless. (159)

तस्मात्संवित्त्वमेवैतत्स्वातन्त्र्यं यत्तदप्यलम्।
विविच्यमानं बह्वीषु पर्यवस्यति शक्तिषु ॥१६०॥

Thus, it is sufficient to contend that consciousness itself is the autonomy which assumes the form of various forces. (160)

यतश्चात्मप्रथा मोक्षस्तन्नेहाशङ्क्यमीदृशम्
नावश्यं कारणात्कार्यं तज्ज्ञान्यपि न मुच्यते ॥१६१॥

It is undoubted that expansion of the Self is liberation. Otherwise, it is not necessary that the cause has necessarily to produce result and, as such, even the enlightened person would have the privilege of liberation. (161)

यतो ज्ञानेन मोक्षस्य या हेतुफलतोदिता।
न सा मुख्या ततो नायं प्रसंग इति निश्चितम् ॥१६२॥

To admit that liberation is possible through knowledge, suggests cause and effect relationship between knowledge and liberation, no doubt but such a relationship is not the main (object of contention here). This is decided. (162)

एवं ज्ञानस्वभावैव क्रिया स्थूलत्वमात्मनि।
यतो वहति तेनास्यां चित्रता दृश्यतां किल॥१६३॥

Thus, knowledge is the essential nature of action as by virtue of it knowledge becomes tangible and consequently comes to assume variety of perceptibility. (163)

क्रियोपायेऽभ्युपायानां ग्राह्यबाह्यविभेदिनाम्।

भेदोपभेदवैविध्यान्निःसंख्यमवान्तरात् ॥१६४॥

Actions, means of their accomplishment and aids in that accomplishment when multiplied by the perceptibility and externality, etc., of objects, assume innumerability of factors responsible for (both knowledge and action). (164)

अनेन चैतत्प्रध्वस्तं यत्केचन शशङ्किरे।
उपायभेदान्मोक्षेऽपि भेदः स्यादिति सूरयः॥१६५॥

This does amount to suggest that there is difference between the cause and the effect and therefore there must be some difference between the state of liberation and the knowledge leading to it. This is what some thinkers contends. (165)

मलतच्छक्तिविध्वंसतिरोभूच्युतिमध्यतः।
हेतुभेदेऽपि नो भिन्ना घटध्वंसादिवृत्तिवत्॥१६६॥

From within the differences among impurity, powers of its destruction, covering and making fall down, though there is difference, yet really there is no difference at all like the instance of breaking of a pitcher. (166)

NOTE:

There is involvement of several kinds of factor in making of a pitcher such as the clay, thread, etc., but breaking of it is done once and only in a single way. Likewise, impurities may be gathered in various ways but removal of them is only at one instance of initiation.

तदेतत्त्रिविधत्वं हि शास्त्रे श्रीपूर्वनामनि।
आदेशि परमेशित्रा समावेशविनिर्णये ॥१६७॥

Similarly, knowledge of Śiva might have been acquired in three ways, as mentioned a littler earlier, by means of *āṇava*, *śākta* or *Śāmbhava* method but the end-result of getting liberated is only of a single kind. This is what *Śrī Pūrva Śāstra* maintains. (167)

अकिंचिच्चिन्तकस्यैव गुरुणा प्रतिबोधतः।

उत्पद्यते य आवेशः शाम्भवोऽसावुदीरितः॥१६८॥

Śāmbhava method of liberation is that in which the aspirant makes himself rid of all ideation and being awakened in his consciousness by the teacher, gets aroused within an exclusive aspiration for Śiva. (168)

उच्चाररहितं वस्तु चेतसैव विचिन्तयन्।
यं समावेशमाप्नोति शाक्तः सोऽत्राभिधीयते॥१६९॥
उच्चारकरणध्यानवर्णस्थानप्रकल्पनैः।
यो भवेत्स समावेशः सम्यगाणव उच्यते॥१७०॥

The exclusive aspiration for Śiva which is attained through contemplation on Him without any pronunciation whatsoever, well within one's consciousness is known as *Śākta*. The same when attained via the course of pronunciation, use of the vocal organ, meditation, and due discretion of the place of pronunciation, etc., is called *Āṇava*. (169-170)

अकिंचिच्चिन्तकस्येति विकल्पानुपयोगिता।
तया च झटिति ज्ञेयसमापत्तिर्निरूप्यते॥१७१॥

When the aspirant makes himself completely rid of ideation, alternation of proposition and disposition being made useless for him, it is in this state of exclusive aspiration that Śiva manifests Himself immediately to him. (171)

सा कथं भवतीत्याह गुरुणातिगरीयसा।
ज्ञेयाभिमुखबोधेन द्राक्प्ररूढत्वशालिना॥१७२॥

How does this occur, this has been explained by the teacher out of his extreme grace as under: This occurs owing to direct face-to-face arousal of the awareness which remains always ready for it. (172)

तृतीयार्थे तसि व्याख्या वा वैयधिकरण्यतः।
आवेशश्चास्वतन्त्रस्य स्वतद्रूपनिमज्जनात् ॥१७३॥
परतद्रूपता शम्भोराद्याच्छक्त्यविभागिनः।
तेनायमत्र वाक्यार्थो विज्ञेयं प्रोन्मिषत्स्वयम्॥१७४॥

In verse No. 168, in the terms *pratibodhataḥ*, the suffix *tas* has been used in the sense of the instrumental case suggesting that exclusive aspiration for Śiva arises owing to the instrumentality of the initiation imparted by the teacher under the condition that the aspirant becomes fully absorbed in the contemplation on Him unreservedly. Thus the Self, getting free from the otherness from Śiva experiences itself as He Himself in the state of the gravity of devotion to Him who is non-different from the primeval force. (173-174)

विनापि निश्चयेन द्राक् मातृदर्पणबिम्बितम्।
मातारमधरीकुर्वत् स्वां विभूतिं प्रदर्शयत्।।१७५।।
आस्ते हृदयनैर्मल्यातिशये तारतम्यतः।
ज्ञेयं द्विधा च चिन्मात्रं जडं चाद्यं च कल्पितम्।।१७६।।

The sense is that the intellect of the individual serves as a mirror reflecting immediately Śiva in the abundance of His glory over and above the personal limitations of the individual concerned. As a result of it, the individual becomes fully purified in his inner being. As regards the object of knowledge, it is of two kinds: first pure consciousness and second, the inconscient. (175-176)

इतरत्तु तथा सत्यं तद्विभागोऽयमीदृशः।
जडेन यः समावेशः सप्रतिच्छन्दकाकृतिः।।१७७।।
चैतन्येन समावेशस्तादात्म्यं नापरं किल ।
तेनाविकल्पा संवित्तिर्भावनाद्यनपेक्षिणी ।।१७८।।

The exclusive absorption caused by the inconscient is reflective in its nature while that caused by consciousness is of the nature of oneness with the Reality and decidedly nothing else. Consequently, the awareness born of such an absorption is rid of all options and does not require any ideation or emotion. (177-178)

शिवतादात्म्यमापन्ना समावेशोऽत्र शाम्भवः।
तत्प्रसादात्पुनः पश्चाद्भाविनोऽत्र विनिश्चयाः।।१७९।।

This kind of exclusive absorption is the *Śāmbhava*. What follows it, is the sheer consequence of His grace. (179)

सन्तु तादात्म्यमापन्ना तु तेषामुपायता।
विकल्पापेक्षया मानमविकल्पमिति ब्रुवन्।।१८०।।

It culminates in the experience of the aspirant's identity with Him which experience itself serves as the means of what follows it, not requiring anything else to serve as the means for it. (180)

प्रत्युक्त एव सिद्धं हि विकल्पेनानुगम्यते।
गृहीतमिति सुस्पष्टा निश्चयस्य यतः प्रथा ।।१८१।।

While stating that what comes optionally is much more valid as compared to what comes along with options, the opponent gets refuted. It is only what is availed of optionlessly and self-proved which is inferred with options. Options only confirm its validity. (181)

गृह्णामीत्यविकल्पैक्यबलात्तु प्रतिपद्यते।
अविकल्पात्मसंवित्तौ या स्फुरत्तैव वस्तुनः ।।१८२।।
सा सिद्धिर्न विकल्पात्तु वस्त्वपेक्षाविवर्जितात्।
केवलं संविदः सोऽयं नैर्मल्येतरविभ्रमः ।।१८३।।

'I receive the gift (offered to me), this kind of sense arises only when the act of giving is shorn of options. Indeed, *siddhi* or the sense of final attainment arises out of the awareness of optionlessness in the attainment which is impossible otherwise. This is true only of consciousness. Apart from the case of purity of consciousness, elsewhere it is illusory. (182-183)

यद्विकल्पानपेक्षत्वसापेक्षत्वे निजात्मनि।
निशीथेऽपि मणिज्ञानी विद्युत्कालप्रदर्शितान् ।।१८४।।
तांस्तान्विशेषांश्चिनुते रत्नानां भूयसामपि।
नैर्मल्यं संविदश्चेदं पूर्वाभ्यासवशादथो ।।१८५।।

As regards the distinction between option and optionlessness within oneself, the jeweller even in the dense darkness of the midnight and only in available momentary flash of lightning from amidst a lot of gems can select pieces which are less precious, which are more precious and which are most precious. All this

is made possible owing to the transparency of consciousness born of previous experience. (184-185)

अनियन्त्रेश्वरेच्छात इत्येतच्चर्चयिष्यते।
पञ्चाशद्विधता चास्य समावेशस्य वर्णिता ॥१८६॥

That this is also possible due to the unrestricted will of God, will be discussed subsequently. However, fifty varieties of this description are mentioned (here) itself. (186)

तत्त्वषट्त्रिंशकैतत्स्थस्फुटभेदाभिसन्धितः।
एतत्तत्त्वान्तरे यत्पुंविद्याशक्त्यात्मकं त्रयम् ॥१८७॥
अम्भोधिकाष्ठाज्वलनसंख्यैर्भेदैर्यतः क्रमात्।
पुंविद्याशक्तिसंज्ञं यत्तत्सर्वव्यापकं यतः ॥१८८॥

There are thirty-six varieties related to the member of elements along with their other kinds such as those of the person, *vidyā*, force, four oceans, limit, and fire. Out of these the person (*puruṣa*), *vidyā* and *śakti* are all-pervading (187-188)

अव्यापकेभ्यस्तेनेदं भेदेन गणितं किल।
अशुद्धिशुद्ध्यमानत्वशुद्धितस्तु मिथोऽपि तत् ॥१८९॥

They pervade up to *māyā*, *Sadāśiva*, and Śiva respectively in accordance with their respective position as the impure, getting purified and the pure. (189)

भूतान्यध्यक्षसिद्धानि कार्यहेत्वनुमेयतः।
तत्त्ववर्गात्पृथग्भूतसमाख्यान्यत एव हि ॥१९०॥

The elements are practically obvious by virtue of the law of causation, i.e., they being caused by the subtle forms known as *tanmātras* as distinct from them. (190)

सर्वप्रतीतिसद्भावगोचरं भूतमेव हि।
विदुश्चतुष्टये चात्र सावकाशे तदास्थितिम् ॥१९१॥

The elements are obvious to our senses and hence they naturally create the impression of their reality. This is true of at least four of them. As regards the case of space, its positivity is proved by virtue of providing accommodation to the other four. (191)

रुद्रशक्तिसमावेशः पंचधा ननु चर्च्यते।
कोऽवकाशो भवेत्तत्र भौतावेशादिवर्णने ।।१९२।।

Now in the context of account of absorption into the five forces of Rudra, what may be the relevance of the account of the physical elements? (192)

प्रसंगादेतदिति चेत्समाधिः संभवन्नयम्।
नास्माकं मानसावर्जी लोको भिन्नरुचिर्यतः ।।१९३।।

Now, if it is suggested that this has been done only incidentally, the point is that this has been done in the Tantra verily not in keeping with our wish but in keeping with the wish of their author himself as wishes of the people vary in keeping with their personal predilections. (193)

उच्यते द्वैतशास्त्रेषु परमेशाद्विभेदिता।
भूतादीनां यथा सात्र न तथा द्वयवर्जिते ।।१९४।।

In the texts professing dualism, what is contended is the world's otherness from the Lord. This is not so here where dualism has been avoided. (194)

यावान्षट्त्रिंशकः सोऽयं यदन्यदपि किंचन।
एतावती महादेवी रुद्रशक्तिरनर्गला ।।१९५।।

All the thirty-six constituents of world and whatever else may be involved in its constitution, all these are only the Goddess, the force of Rudra which is irresistible. (195)

तत एव द्वितीयेऽस्मिन्नधिकारे न्यरूप्यत।
धरादेर्विश्वरूपत्वं पाञ्चदश्यादिभेदतः ।।१९६।।

The same point has been made out in the second Chapter of the work where it

has been shown how earth, etc., are universal consisting of fifteen constituents. (196)

तस्माद्यथा पुरस्थेऽर्थे गुणाद्यंशांशिकामुखात्।
निरंशभावसंबोधस्तथैवाशापि बुध्यताम् ॥१९७॥

(The purpose behind all these accounts is that) just as happens in the case of an object lying before us and reviewed in all its particulars as parts and aspects of it so as to adjudge it as a whole, even so understanding of the totality of the reality as such has been aimed at via the account of its constituents. (197)

अत एवाविकल्पत्वध्रौव्यप्राभववैभवैः।
अन्यैर्वा शक्तिरूपत्वाद्धर्मैः स्वसमवायिभिः ॥१९८॥
सर्वशोऽप्यथ वांशेन तं विभुं परमेश्वरम्।
उपासते विकल्पौघसंस्काराद्ये श्रुतोत्थितात् ॥१९९॥
ते तत्तवत्स्वविकल्पान्तः स्फुरद्धर्मपाटवात्।
धर्मिणं पूर्णधर्मौघमभेदेनाधिशेरते ॥२००॥

Thus, those who worship the Lord, who is all-pervading, unique, eternally constant, universally creative besides other qualifications of Him emerging out of His force which is inseparably associated with Him, no matter as a whole or partly by virtue of his past impressions or study of scriptures or even on account of whatever he might have heard from anyone, they become one with Him inseparably on account of having absorbed His qualities within themselves. (198-200)

त्वत्स्वरूपमविकल्पमक्षजा कल्पने न विषयीकरोति चेत्।
अन्तरुल्लिखितचित्रसंविदो नो भवेयुरनुभूतयः स्फुटाः ॥२०१॥

If the senses were not to subject the real form of the Supreme Being in its basic essence, various kinds of awareness arising from within the aspirant would not have been made possible. (201)

तदुक्तं श्रीमतङ्गादौ स्वशक्तिकिरणात्मकम्।
अथ पत्युरधिष्ठानमित्याद्युक्तं विशेषणैः ॥२०२॥

This has been stated in the *Śrī Mataṅga Śāstra* by means of adjectives that the seat of the Lord is effulgent with the rays of His own force. (202)

तस्यां दिवि सुदीप्तात्मा निष्कम्पोऽचलमूर्तिमान्।
काष्ठा सैव परा सूक्ष्मा सर्वदिक्कामृतात्मिका ॥२०३॥
प्रध्वस्तावरणा शान्ता वस्तुमात्रातिलालसा।
आद्यन्तोपरता साध्वी मूर्तित्वेनोपचर्यते ॥२०४॥

It is on that seat that lies He unwavering and effulgent like a statue representing the ultimate goal, the climax of subtlety, pervading all the directions with the sense of immortality, having done away with intervening obstructions, calm and quiet, manifesting the sheer reality, and straightaway beginningless and endless. (203-204)

तथोपचारस्यात्रैतन्निमित्तं सप्रयोजनम्।
तन्मुखा स्फुटता धर्मिण्याशु तन्मयतास्थितिः ॥२०५॥
त एव धर्माः शक्त्याख्यास्तैस्तैरुचितरूपकैः॥
आकारैः पर्युपास्यन्ते तन्मयीभावसिद्धये ॥२०६॥

It is with a view to these attributes of Him that adjectives are purposely used in prayers to Him with the objective of getting one with Him expressly and quickly. It is these features of Him which are known as His forces manifested by means of various metaphors and are worshipped variously in the process of getting one with Him. (205-206)

तत्र काचित्पुनः शक्तिरनन्ता वा मिताश्च वा।
आक्षिपेद्धवतासत्त्वन्यायाद्दूरान्तिकत्वतः ॥२०७ ॥

As such, may be that a certain force of Him is infinite while a certain other one finite as also someone may be trifling and the other one substantial, someone far away while the other one close by. (207)

तेन पूर्णस्वभावत्वं प्रकाशत्वं चिदात्मता।
भैरवत्वं विश्वशक्तीराक्षिपेद्व्यापकत्वतः॥२०८॥

सदाशिवादयस्तूर्ध्वव्याप्त्यभावादधोजुषः
शक्तीः समाक्षिपेयुस्तदुपासान्तिकदूरतः ॥२०९॥

It is owing to His all-pervasiveness that have been made manifest His perfection, luminosity, all-consciousness, and formidability as He becomes capable of exercising all His forces. (As distinct from Him) Sadāśiva and the other entities lie below Him and are not so pervasive. Therefore, they are considered as lower to Him. Their worshippers may make use of them from close quarters or from a distance (as per their choice). (208-209)

इत्थंभावे च शाक्ताख्यो वैकल्पिकपथक्रमः।
इह तूक्तो यतस्तस्मात् प्रतियोग्यविकल्पकम् ॥२१०॥

Thus, gets introduced the *Śākta-upāya* (which is next to the *Śāmbhava* and alternative to the latter). As regards the relevance of introducing it (in the midst of exposition of the *Śāmbhava*), that has been done with a view to clarify the contextual in comparison to the alternative one. (210)

अविकल्पपथारूढो येन येन पथा विशेत्।
धरासदाशिवान्तेन तेन तेन शिवीभवेत् ॥२११॥

No matter whatever path the aspirant of the Supreme Being may take beginning from the earth up to Sadāśiva, he is sure to get oneness with Śiva. (211)

निर्मले हृदये प्राग्र्यस्फुरद्भूम्यंशभासिनि।
प्रकाशे तन्मुखेनैव संवित्परशिवात्मता ॥२१२॥

If the heart of the aspirant is pure, he may take to even the earth, the very last one of His manifestations and try to see in it His illumination and is sure to realise even therein the Śiva-hood. (212)

एवं परेच्छाशक्त्यंशसदुपायमिमं विदुः।
शाम्भवाख्यं समावेशं सुमत्यन्तेनिवासिनः ॥२१३॥

Śambhunātha, the disciple of Sumatinātha has thus acclaimed this kind of

absorption, too, as *Śāmbhava*, in spite of it being dependent on the will of the Force. (213)

शाक्तोऽथ भण्यते चेतोधीमनोहंकृतिः स्फुटम्।
सविकल्पतया मायामयमिच्छादि वस्तुतः ॥२१४॥

The next mode of approach to Śiva is known as *Śākta* which obviously is dependent on the application of *citta* which has three aspects, i.e., intellect, *manas*, and the I-sense. Because of being an alternative, this illusory one includes as it does make use of desire, etc. (214)

अभिमानेन संकल्पाध्यवसायक्रमेण यः।
शाक्त स मायोपायोऽपि तदन्ते निर्विकल्पकः ॥२१५॥

The *Śākta* approach to Śiva is also known as *Māyopāya* as it involves the functions of willing, knowing and doing in the contemplation (that I am all this). It, too, however, has the prospect of getting matured into the optionlessness of the final stage (of oneness with Śiva). (215)

पशोर्वै याविकल्पाभूर्दशा सा शाम्भवी परम्।
अपूर्णा मातृदौरात्म्यात्तदपाये विकस्वरा ॥२१६॥

The optionless state of even the *paśu* (individual's soul) or Self becomes the highest *Śāmbhavī* on the removal of blemishes completely. (216)

एवं वैकल्पिकी भूमिः शाक्ते कर्तृत्ववेदने।
यस्यां स्फुटे परं त्वस्यां संकोचः पूर्वनीतितः ॥२१७॥

Knowability and creativity become more manifest in the optional state of the *Śākta* approach. However, they remain contracted due to the limitations of the *paśu*. (217)

तथा संकोचसंभारविलायनपरस्य तु।
सा यथेष्टान्तराभासकारिणी शक्तिरुज्ज्वला॥२१८॥

However, when the aspirant becomes keen to remove the limitation from

within him, there emerges in him the Force which is brilliant and sufficiently illuminating. (218)

ननु वैकल्पिकी किं धीराणवे नास्ति तत्र सा।
अन्योपायात्र तूच्चाररहितत्वं न्यरूपयत्।।२१९।।

In the *Āṇava* approach to Śiva also the *śākta* way of option is available with the difference, however, that here it is shorn of repetition of key words. (219)

उच्चारशब्देनात्रोक्ता बह्वन्तेन तदादयः।
शक्त्युपाये न सन्त्येते भेदाभेदौ हि शक्तिता।।२२०।।

The word *uccāra*, as used here, means several things besides pronunciation (which are *karaṇa*, organ, *dhyāna*, meditation, *varṇa*, letter, *sthāna*, place of pronunciation). As distinct from it, the approach of the *śāktas* is unity-in-diversity (*bhedābheda*) (220)

अणुर्नाम स्फुटो भेदस्तदुपाय इहाणवः।
विकल्पनिश्चयात्मैव पर्यन्ते निर्विकल्पकः।।२२१।।

To be atomic (as is the case with the Self) is obviously distinctive from the rest. Approach to Śiva from the individual's standpoint, therefore, is known as *āṇava*, atomic. As such, it has to begin with option necessarily culminating, however, in the state of optionlessness. (221)

ननु धीमानसाहंकृत्पुमांसो व्याप्नुयुः शिवम्।
नाधोवर्तितया तेन कथितं कथमीदृशम् ।।२२२।।

Now, the question arises regarding the prevalence of *manas*, *buddhi* and *ahaṅkāra* in Śiva which, however, were warded off in a previous verse under the place starting upward from Sadāśiva. Now, they happen to have been given a place here. (How to reconcile the contradiction?) (222)

उच्यते वस्तुतोऽस्माकं शिव एव यथाविधः।
स्वरूपगोपनं कृत्वा स्वप्रकाशः पुनस्तथा।।२२३।।

The reconciliation is as follows. For us, indeed, it is Śiva Himself who assumes all the forms (of individuals as well as of the entire world) via concealment of His real form which He comes to get restored to Himself by means of His own illumination. (223)

द्वैतशास्त्रे मतङ्गादौ चाप्येतत्सुनिरूपितम्।
अधोव्याप्तुः शिवस्यैव स प्रकाशो व्यवस्थितः ।।२२४।।
येन बुद्धिमनोभूमावपि भाति परं पदम्।।२२५।।

It has very well been elucidated in dualistic *śāstras* like *Mataṅga*, etc., also that it is the real illumination of consciousness of Śiva which pervades downward (in the world) on account of which the highest state becomes manifest even on our ideational and mental planes. (224-225)

द्वावप्येतौ समावेशौ निर्विकल्पार्णवं प्रति।
प्रयात एव तद्रूढिं विना नैव हि किंचन।।२२६।।

Both these kinds of absorptions, i.e., *śākta* and *āṇava*, ultimately get dissolved into Bhairava because there is nothing which can stop them from reaching that height. (226)

संवित्तिफलभिच्चात्र न प्रकल्प्येत्यतोऽब्रवीत्
कल्पनायाश्च मुख्यत्वमत्रैव किल सूचितम्।।२२७।।

In this respect, there is no scope at all for any difference between the results of the two approaches. If any difference has been contemplated, that is due to abundance of sheer imagination. (227)

विकल्पापेक्षया योऽपि प्रामाण्यं प्राह तन्मते।
तद्विकल्पक्रमोपात्तनिर्विकल्पप्रमाणता।।२२८।।

He who admitted the validity of the optionless in comparison to the optional, in his view also, the ultimate standpoint lies therein. (228)

रत्नतत्त्वमविद्वान्प्राङ्निश्चयोपायचर्चनात्।
अनुपायाविकल्पाप्तौ रत्नज्ञ इति भण्यते।।२२९।।

Any person completely ignorant of gems before any deliberation about their qualities before him, becomes known as the connoisseur of gems when he comes to recognise a piece of gem in the absence of any means of recognition automatically and decisively. (229)

अभेदोपायमत्रोक्तं शाम्भवं शाक्तमुच्यते।
भेदाभेदात्मकोपायं भेदोपायं तदाणवम्।।२३०।।

From amongst the three approaches to Śiva, – *Śāmbhava* depends on non-difference, *Śākta* on unity-in-diversity, the *Āṇava* on difference. (230)

अन्ते ज्ञानेऽत्र सोपाये समस्तः कर्मविस्तरः।
प्रस्फुटेनैव रूपेण भावी सोऽन्तर्भविष्यति ।।२३१।।

Action, such as initiation, being accommodated well within knowledge, any other probable approach to Him also has every possibility of being accommodated within these three approaches. (231)

क्रिया हि नाम विज्ञानान्नान्यद्वस्तु क्रमात्मताम्।
उपायवशतः प्राप्तं तत्क्रियेति पुरोदितम् ।।२३२।।

This has already been stated that action is no way different from knowledge except for involvement of the process of (actualisation) through the application of certain means. (232)

सम्यग्ज्ञानं च मुक्त्येककारणं स्वपरस्थितम्।
यतो हि कल्पनामात्रं स्वपरादिविभूतयः ।।२३३।।

Thorough knowledge is the sole cause of liberation irrespective of the fact whether that knowledge comes from within oneself or from anyone else, as all such deliberations are matters of sheer imagination (with little ground in actuality) as the same Śiva obtains outside as well as inside. (233)

तुल्ये काल्पनिकत्वे च यदैक्यस्फुरणात्मकः।
गुरुः स तावदेकात्मा सिद्धो मुक्तश्च भण्यते ।।२३४।।

Inside and outside being equivalent to each another, the teacher who is capable of imparting the sense of oneness between the Self and Śiva, he alone should be regarded as the accomplished and liberated one. (234)

यावानस्य हि संतानो गुरुस्तावत्स कीर्तितः।
सम्यग्ज्ञानमयश्चेति स्वात्मना मुच्यते ततः ।।२३५।।

To that extent the teacher remains one and the same as his tradition continues. It is his thorough knowledge which remains transmitted from generation to generation liberating the disciples besides getting himself liberated by means of it. (235)

तत एव स्वसंतानं ज्ञानी तारयतीत्यदः।
युक्त्यागमाभ्यां संसिद्धं तावानेको यतो मुनिः।।२३६।।

This is why there is the observation that the knowledgeable person liberates his whole offshoot. This statement is supported by both reasoning and tradition as he is regarded as the sole *muni*, contemplator of that tradition. (236)

तेनात्र ये चोदयन्ति ननु ज्ञानाद्विमुक्तता।
दीक्षादिका क्रिया चेयं सा कथं मुक्तये भवेत्।।२३७।।
ज्ञानात्मा सेति चेज्ज्ञानं यत्रस्थं तं विमोचयेत्।
अन्यस्य मोचने वापि भवेत्किं नासमञ्जसम्।
इति ते मूलतः क्षिप्ता यत्त्वत्रान्यैः समर्थितम् ।।२३८।।

Therefore, get replied those dualists who argue that there is contradiction involved in the stress on the act of initiation as a means to liberation irrespective of the scriptural injunction that it is by means of knowledge that one can get liberated and hence initiation is irrelevant. Our contention is that as knowledge obtains in the Self of the teacher, wherever he remains, therein he becomes liberated not only in himself but also remains capable of redeeming others too. This contention of ours refutes basically them as well as those who follow polytheistic views. (237-238)

मलो नाम किल द्रव्यं चक्षुःस्थपटलादिवत्।
तद्विहन्त्री क्रिया दीक्षा त्वञ्जनादिककर्मवत् ।।२३९।।

तत्पुरस्तान्निषेत्स्यामो युक्त्यागमविगर्हितम्।
मलमायाकर्मणां च दर्शयिष्यामहे स्थितिम्।।२४०।।

Mala, blemish, is an object like an obstruction put before the eye. Initiation is an act intended for removing the same obstruction as an ointment applied to the eye does. This point we will make out which has been condemned by both reasoning and scripture. (239-240)

एवं शक्तित्रयोपायं यज्ज्ञानं तत्र पश्चिमम्।
मूलं तदुत्तरं मध्यमुत्तरोत्तरमादिमम्।।२४१।।

Thus, the enlightenment of oneness of the individual with Śiva is dependent on three means, i.e., will, knowledge and action. The root one from amongst these is the knowledge while will and action are accessories. (241)

ततोऽपि परमं ज्ञानमुपायादिविवर्जितम।
आनन्दशक्तिविश्रान्तमनुत्तरमिहोच्यते ।।२४२।।

Above these and the highest is that means which does not require any means at all be it willing, knowing or acting and finds it climax in delight. (242)

तत्स्वप्रकाशं विज्ञानं विद्याविद्येश्वरादिभिः।
अपि दुर्लभसद्भावं श्रीसिद्धातन्त्र उच्यते ।।२४३।।

That self-effulgent special knowledge emanating from the Lord of all sciences, etc., and being obtained with difficulty is stated in the *Siddhā Tantra*. (243)

मालिन्यां सूचितं चैतत्पटलेऽष्टादशे स्फुटम्।
न चैतदप्रसन्नेन शंकरेणेति वाक्यतः ।।२४४।।
इत्यनेनैव पाठेन मालिनीविजयोत्तरे।

It has expressly been revealed in the eighteenth Chapter the *Mālinī Tantra* and *Mālinīvijayottara Tantra* by Śaṅkara out of His delight. (244)

इति ज्ञानचतुष्कं यत्सिद्धिमुक्तिमहोदयम्।
तन्मया तन्त्र्यते तन्त्रालोकनाम्न्यत्र शासने ।।२४५।।

This fourfold knowledge is being embodied by me here in Tantraloka text which is a profound source of liberation as well as enjoyment in the world. (245)

तत्रेह यद्यदन्तर्वा बहिर्वा परिमृश्यते।
अनुद्घाटितरूपं तत्पूर्वमेव प्रकाशते ।।२४६।।

In this context, (the novel object to be known) is considered whether it is inside or outside as it has remained undisclosed as yet. (246)

तथानुद्घाटिताकारा निर्वाच्येनात्मना प्रथा।
संशयः कुत्रचिद्रूपे निश्चिते सति नान्यथा ।।२४७।।
एतत्किमिति मुख्येऽस्मिन्नेतदंशः सुनिश्चितः।
संशयोऽस्तित्वनास्त्यादिधर्मानुद्घाटितात्मकः ।।२४८।।

The form of which has remained unrevealed so far and hence is indescribable, it is an object such as this which is the object of doubt and by no means that which is defined. In the statement, 'what is this' is the definite part but the doubt concerns whether it exists or not and hence has involved within it is qualities, etc. whatever. (247-248)

किमित्येतस्य शब्दस्य नाधिकोऽर्थः प्रकाशते।
किं त्वनुन्मुद्रिताकारं वस्त्वेवाभिदधात्ययम् ।।२४९।।

In the statement 'what is this', the word *this* does not express anything besides what it means literally, that is, the object lying very much over there. (249)

स्थाणुर्वा पुरुषो वेति न मुख्योऽस्त्येष संशयः।
भूयःस्थधर्मजातेषु निश्चयोत्पाद एव हि ।।२५०।।

'Is it anything immobile or such as a person?' In this statement the main subject is not a matter of doubt as the object concerned is revealing by itself certain features of the mobile. (250)

आमर्शनीयद्वैरूप्यानुद्घाटनवशात्पुनः।
संशयः स किमित्यंशे विकल्पस्त्वन्यथा स्फुटः ।।२५१।।

What is the matter of doubt is the problem that from within the twofold possibility of its being something mobile or immobile, none is being revealed expressly and hence the scope for the doubt. (251)

तेनानुद्घाटितात्मत्वभानप्रथनमेव यत्
प्रथमं स इहोद्देशः प्रश्नः संशय एव च ॥२५२॥

Revelation of the unrevealed is the first object of unfoldment of anything. That is known as *uddeśa* as well as forms the content of the question and also serves as the point of doubt. (252)

तथानुद्घाटिताकारभावप्रसरवर्त्मना।
प्रसरन्ती स्वसंवित्तिः प्रष्ट्री शिष्यात्मतां गता ॥२५३॥

This is nothing else but one's own consciousness having assumed the role of the questioner and hence of the student via the path of putting up the question regarding what has remained unrevealed. (253)

तथान्तरपरामर्शनिश्चयात्मतिरोहितेः।
प्रसरानन्तरोद्भूतसंहारोदयभागपि ॥२५४॥

In this state, since there is absence of both the internal contemplation and the agent of contemplation, following the end of the process, the problem remains partly unrevealed and partly expressed. (254)

यावत्येव भवेद्बाह्यप्रसरे प्रस्फुटात्मनि।
अनुन्मीलितरूपा सा प्रष्ट्री तावति भण्यते ॥२५५॥

So far as the same consciousness gets externalised in its unmanifest form, it acts as the questioner and thus is known as such accordingly. (255)

स्वयमेवं विबोधश्च तथा प्रश्नोत्तरात्मकः।
गुरुशिष्यपदेऽप्येष देहभेदो ह्यतात्त्विकः ॥२५६॥

It is Consciousness itself which serves also as the question as well as the answer and accordingly the teacher and the taught, bodily difference being inessential. (256)

बोधो हि बोधरूपत्वादन्तर्नानाकृतीः स्थिताः।
बहिराभासयत्येव द्राक्सामान्यविशेषतः ॥२५७॥

It is one and the same awareness, which being internal, remains within in various forms and manifests itself outside immediately assuming the form of the general as well as the particular. (257)

स्रक्ष्यमाणविशेषांशाकांक्षायोग्यस्य कस्यचित्।
धर्मस्य सृष्टिः सामान्यसृष्टिः सा संशयात्मिका ॥२५८॥

Anything on the verge of manifestation in its particulars is known as an ordinary creation and remains full of doubts. (258)

स्रक्ष्यमाणो विशेषांशो यदा तूपरमेत्तदा।
निर्णयो मातृरुचितो नान्यथा कल्पकोटिभिः ॥२५९॥

When the special part of it desired to be made manifest gets exhausted, then and then alone comes in the decision as intended by the knower and by no means any earlier no matter even after the elapse of crores of *kalpas*. (259)

तस्याथ वस्तुनः स्वात्मवीर्याक्रमणपाटवात्।
उन्मुद्रणं तयाकृत्या लक्षणोत्तरनिर्णयाः ॥२६०॥

When the object gets impressed by its own potential nature after the examination of its qualities, then follows valid decision about it. (260)

निर्णीततावद्धर्मांशपृष्ठपातितया पुनः।
भूयो भूयः समुद्देशलक्षणात्मपरीक्षणम् ॥२६१॥

Following the decision about the object decided upon, the deciding factors always remain accepted as the ground for the decision in view of reference, qualities and potentialities of it again and again (wherever required). (261)

दृष्टानुमानौपम्याप्तवचनादिषु सर्वतः।
उद्देशलक्षणावेक्षात्रितयं प्राणिनां स्फुरेत् ॥२६२॥

No matter be it the case of perception, inference, comparison or scriptural evidence, there always arise doubts about reference, qualities and examination of them in all these respects. (262)

निर्विकल्पितमुद्देशो विकल्पो लक्षणं पुनः।
परीक्षणं तथाध्यक्षे विकल्पानां परम्परा ।।२६३।।

The object of decision is unspecified while its special features are the subject of decision. Perceptible instances are to serve as the evidence in the decision. This is the process of inference. (263)

नगोऽयमिति चोद्देशो धूमित्वादग्निमानिति।
लक्ष्यं व्याप्त्यादिविज्ञानजालं त्वत्र परीक्षणम् ।।२६४।।

This is the mountain to serve as the object of decision. There is smoke emerging from it, hence there must be fire burning on it. This is the proposition about it at the moment which is required to be examined on the basis of the general rule, etc., that wherever there is smoke, there is fire. (264)

उद्देशोऽयमिति प्राच्यो गोतुल्यो गवयाभिधः।
इति वा लक्षणं शेषः परीक्षोपमितौ भवेत् ।।२६५।।

(As regards comparison), the statement is that *gavaya* is like a cow. In this case of comparison, what needs to be examined is the specification of attributes (such as horn, udder, etc.) (265)

स्वःकाम ईदृगुद्देशो यजेतेत्यस्य लक्षणम्।
अग्निष्टोमादिनेत्येषा परीक्षा शेषवर्तिनी ।।२६६।।

(As regards the scriptural evidence) the proposition is that the aspirant of heaven should make sacrifice. In this statement, sacrifice is the precondition of attaining the heaven. The forms of sacrifice are *agniṣṭoma*, etc. (266)

विकल्पस्त्रक्ष्यमाणान्यरुचितांशसहिष्णुनः।
वस्तुनो या तथात्वेन सृष्टिः सोद्देशसंज्ञिता ।।२६७।।

That object is known as *uddeśa* which has the tolerance of bearing with such points which are not to the liking of the creator who is used to create optionally. (267)

तदैव संविच्चिनुते यावतः स्त्रक्ष्यमाणता।
यतो ह्यकालकलिता संधत्ते सार्वकालिकम् ।।२६८।।

Consciousness selects only that much as is within its capability of creation, as it, by virtue of being incalculable by time, assumes within itself all features of time. (268)

स्त्रक्ष्यमाणस्य या सृष्टिः प्राक्सृष्टांशस्य संहृतिः।
अनूद्यमाने धर्मे सा संविल्लक्षणमुच्यते ।।२६९।।

The special feature of consciousness is to bear within it both what is intended to be created as well as its state prior to the creation. (269)

तत्पृष्ठपातिभूयोंशसृष्टिसंहारविभ्रमाः।
परीक्षा कथ्यते मातृरुचिता कल्पितावधिः ।।२७०।।

(As regards the definition of examination seeking to examine the special feature of the object under examination again and again) the word again and again in this definition includes the event of creation and destruction both in it. (270)

प्राक्पश्यन्त्यथ मध्यान्या वैखरी चेति ता इमाः।
परा परापरा देवी चरमा त्वपरात्मिका ।।२७१।।

The status of speech as *parā, paśyantī* and *mādhyamā* is the higher and the higher-lower while the last *vaikharī* is the lower only. (271)

इच्छादि शक्तित्रितयमिदमेव निगद्यते।
एतत्प्राणित एवायं व्यवहारः प्रतायते ।।२७२।।

All these positions of it are dependent on three tendencies of the speaker, i.e., willing, knowing and doing. This kind of usage extends up to only living beings. (272)

एतत्प्रश्नोत्तरात्मत्वे पारमेश्वरशासने।
परसंबन्धरूपत्वमभिसंबन्धपञ्चके ॥२७३॥

Under the rulership of the Supreme Lord this question-answer form of discourse is of higher order dependent on five kinds of the relationship. (273)

NOTE:

The kinds of relationship under reference here are: *parā, mahat, antarāla, divya, divyādivya* and *adivya*, that is, higher, great, intervening, divine, divine-undivine and undivine.

यथोक्तं रत्नमालायां सर्वः परकलात्मकः।
महानवान्तरो दिव्यो मिश्रोऽन्योऽन्यस्तु पञ्चमः ॥२७४॥

As has been stated in *Ratnamālā*, all these varieties are manifestations of the art of the Supreme Being Himself, no matter, be it the great, the intervening, the divine, the divine-undivine and undivine, the fifth. (274)

भिन्नयोः प्रष्टृतद्वक्त्रोश्चैकात्म्यं यत्स उच्यते।
संबन्धः परता चास्य पूर्णैकात्म्यप्रथामयी ॥२७५॥

The secret of oneness prevailing between the vocal organs of the questioner and the answerer, that is Sadāśiva and Śiva, is Śiva Himself, the Supreme Being. The relationship between so mutually distant agents is its transcendence of boundaries which is a manifestation of its perfection and oneness. (275)

अनेनैव नयेन स्यात्संबन्धान्तरमप्यलम्।
शास्त्रवाच्यं फलादीनां परिपूर्णत्वयोगतः ॥२७६॥

Relationship other than these five kinds are also explicable as per the principle referred to here as, for instance, whatever is to be stated by the scriptures concerning the result, etc., of the preferences by virtue of admittance of the principle of perfection. (276)

इत्थं संविदियं देवी स्वभावादेव सर्वदा।
उद्देशादित्रयप्राणा सर्वशास्त्रस्वरूपिणी ॥२७७॥

Thus, it is the goddess of Consciousness Herself by Her nature (of manifestation) that takes the form of *uddeśa, lakṣaṇa* and *parīkṣā* which are the essential steps of deliberation admitted by the scriptures, as She is all the scriptures within Herself. (277)

तत्रोच्यते पुरोद्देशः पूर्वजानुजभेदवान्।
विज्ञानभिद्‌गतोपायः परोपायस्तृतीयकः ।।२७८।।
शाक्तोपायो नरोपायः कालोपायोऽथ सप्तमः।
चक्रोदयोऽथ देशाध्वा तत्त्वाध्वा तत्त्वभेदनम् ।।२७९।।
कलाद्यध्वाध्वोपयोगः शक्तिपाततिरोहिती।
दीक्षोपक्रमणं दीक्षा सामयी पौत्रिके विधौ ।।२८०।।
प्रमेयप्रक्रिया सूक्ष्मा दीक्षा सद्यःसमुत्क्रमः।
तुलादीक्षाथ पारोक्षी लिङ्गोद्धारोऽभिषेचनम् ।।२८१।।
अन्त्येष्टिःश्राद्धक्लृप्तिश्च शेषवृत्तिनिरूपणम्
लिङ्गार्चा बहुभित्पर्वपवित्रादि निमित्तजम् ।।२८२।।
रहस्यचर्या मन्त्रौघो मण्डलं मुद्रिकाविधिः।
एकीकारः स्वस्वरूपे प्रवेशः शास्त्रमेलनम् ।।२८३।।
आयातिकथनं शास्त्रोपादेयत्वनिरूपणम्।
इति सप्ताधिकामेनां त्रिंशतं यः सदा बुधः ।।२८४।।

Uddeśa is of two kinds: *pūrvaja,* prior and *anuja,* subsequent. The prior are thirty-seven, namely, *vijñānabhid, anupāya, paropāya, śāktopāya, naropāya, kālopāya, cakropāya, deśadhvā, tattvabheda, kalādhvā, bhuvana, śaktipāta, tirodhāna, dīkṣopakrama dīkṣā, samaya-dīkṣā, prameyārtha prakriyā, sūkṣmā-dīkṣā, sadyaḥ samutkramaṇa dīkṣā, tulā dīkṣā, parokṣā dīkṣā, liṅgoddhāra, abhiṣeka, antyeṣṭi, śrāddha, śeṣavṛttti-nirūpaṇa, liṅgārcā, parva, rahasyacaryā, mantraugna-maṇḍala, mudrikā-vidhi, svātmaikya anupraveśa, śāstra-melana, āyāti kathā, śāstropādeyatva-nirūpaṇa.* (278-284)

आह्निकानां समभ्यस्येत् स साक्षाद्भैरवो भवेत्।
सप्तत्रिंशत्सु संपूर्णबोधो यद्भैरवो भवेत् ।।२८५।।

The aspirant who would remain practising on these thirty-seven *uddeśas* daily

would become directly Bhairava Himself since his awareness also would get transformed into Bhairava. (285)

किं चित्रमणवोऽप्यस्य दृशा भैरवतामियुः।
इत्येष पूर्वजोद्देशः कथ्यते त्वनुजोऽधुना ॥२८६॥

It is no way surprising that even *paśus*, irrespective of their atomicity have become Bhairava. Now follows account of the *anuja uddeśa*. (286)

विज्ञानभित्प्रकरणे सर्वस्योद्देशनं क्रमात्।
द्वितीयस्मिन्प्रकरणे गतोपायत्वभेदिता ॥२८७॥

In the Chapter on *Vijñānabhit* all the three kinds of methods, namely, *Śāmbhava*, *Śākta* and *Āṇava* have been mentioned while in the second chapter of it are mentioned the kinds of *anupāya*. (287)

विश्वचित्प्रतिबिम्बत्वं परामर्शोदयक्रमः।
मन्त्राद्यभिन्नरूपत्वं परोपाये विविच्यते ॥२८८॥

In the Chapter on *páropāya* are mentioned *viśvacit pratibimbatva, parāmarśa udaya krama*, and *mantrādi abhinnatva*. (288)

विकल्पसंस्क्रिया तर्कतत्त्वं गुरुसतत्त्वकम्।
योगाङ्गानुपयोगित्वं कल्पितार्चाद्यनादरः ॥२८९॥

Saṁskāra of the *vikalpas, tarka, gurusatatva*, usage of *yogāṅga* and *arcā anādara* have been discussed in the next chapter. (289)

संविच्चक्रोदयो मन्त्रवीर्यं जप्यादि वास्तवम्।
निषेधविधितुल्यत्वं शाक्तोपायेऽत्र चर्च्यते ॥२९०॥

In the chapter on *Śāktopāya* have been discussed emergence of *samvid cakra*, power of *mantra*, object of *japa, niṣedha* and *vidhi*. (290)

बुद्धिध्यानं प्राणतत्त्वसमुच्चारश्चिदात्मता।

उच्चारः परतत्त्वान्तः प्रवेशपथलक्षणम्।।२९१।।
करणं वर्णतत्त्वं चेत्याणवे तु निरूप्यते।

In the context of *Āṇavopāya* have been discussed intellect, meditation, *prāṇa, cit*, entry of the supreme essence, *karaṇa, varṇa, sthāna*, etc. (291-292 a)

चारमानमहोरात्रसंक्रान्त्यादिविकल्पनम् ।।२९२।।

In the context of *Kālādhva*, have been discussed *cāramāna, ahorātra, saṅkrānti*, etc. (292 b)

संहारचित्रता वर्णोदयः कालाध्वकल्पने।
चक्रभिन्मन्त्रविद्याभिदेतच्चक्रोद्ये भवेत् ।।२९३।।

In the context of *Cakrodaya* have been discussed *saṁhāra citratā, varṇodaya, kāla-adhvan, cakra-bhid*, and *mantra-vidyā*. (293)

परिमाणं पुराणां च संग्रहस्तत्त्वयोजनम्।
एतद्देशाध्वनिर्देशे द्वयं तत्त्वाध्वनिर्णये ।।२९४।।
कार्यकारणभावश्च तत्त्वक्रमनिरूपणम् ।
वस्तुधर्मस्तत्त्वविधिर्जाग्रदादिनिरुपणम् ।।२९५।।

In the context of *Desādhvā* have been discussed the measurement of settlements, collection and arrangement of essences, while in *Tattvādhvā Nirṇaya* have been discussed causal relationship, order of essences, essential nature of things, mode of essences, state of being awakened, etc. (294-295)

प्रमातृभेद इत्येतत् तत्त्वभेदे विचार्यते।
कलास्वरूपमेकत्रिपञ्चाद्यैस्तत्त्वकल्पनम् ।।२९६।।
वर्णभेदक्रमः सर्वाधारशक्तिनिरूपणम्।
कलाद्यध्वविचारान्तरेतावत्प्रविविच्यते ।।२९७।।

In the context of *Tattvabheda* has been discussed *pramātṛbheda*, forms of *kalā* such as one, three, five, varieties of letters, the force serving as the support of all

while in the discussion on *Kalā* and *Adhvan* all these topics have been subjected to discussion. (296-297)

अभेदभावनाकम्पह्रसौ त्वध्वोपयोजने।
संख्याधिक्यं मलादीनां तत्त्वं शक्तिविचित्रता ॥२९८॥

In the context of peculiarities of force have been discussed topics of non-difference, *kampa, hrāsa*, varieties of blemishes. (298)

अनपेक्षित्वसिद्धिश्च तिरोभावविचित्रता।
शक्तिपातपरीक्षायामेतावान्वाच्यसंग्रहः ॥२९९॥

In the *Śakti-pāta Parīkṣā* has been discussed only unwanted *siddhis* and peculiarity of their vanishment. (299)

तिरोभावव्यपगमो ज्ञानेन परिपूर्णता।
उत्क्रान्त्यनुपयोगित्वं दीक्षोपक्रमणे स्थितम ॥३००॥

In course of initiation have been subjected elimination of the danger of vanishing, perfection through knowledge and uselessness of rising upward. (300)

शिष्यौचित्यपरीक्षादौ स्थानभित्स्थानकल्पनम्।
सामान्यन्यासभेदोऽर्घपात्रं चैतत्प्रयोजनम् ॥३०१॥
द्रव्ययोग्यत्वमर्चा च बहिर्द्वारार्चनं क्रमात्।
प्रवेशो दिक्स्वरूपं च देहप्राणादिशोधनम् ॥३०२॥
विशेषन्यासवैचित्र्यं सविशेषार्घभाजनम्।
देहपूजा प्राणबुद्धिचित्स्वध्वन्यासपूजने ॥३०३॥
अन्यशास्त्रगणोत्कर्षः पूजा चक्रस्य सर्वतः।
क्षेत्रग्रहः पञ्चगव्यं पूजनं भूगणेशयोः ॥३०४॥
अस्त्रार्चा वह्निकार्यं चाप्यधिवासनमग्निगम्।
तर्पणं चरुसंसिद्धिर्दन्तकाष्ठान्तसंस्क्रिया ॥३०५॥
शिवहस्तविधिश्चापि शय्याक्लृप्तिविचारणम्।
स्वप्नस्य सामयं कर्म समयाश्चेति संग्रहः ॥३०६॥

समयित्वविधावस्मिन्स्यात्पञ्चदश आह्निके।
मण्डलात्मानुसन्धानं निवेद्य पशुविस्तरः ॥३०७॥
अग्नितृप्तिः स्वस्वभावदीपनं शिष्यदेहगः।
अध्वन्यासविधिः शोध्यशोधकादिविचित्रता ॥३०८॥
दीक्षाभेदः परो न्यासो मन्त्रसत्ताप्रयोजनम्।
भेदो योजनिकादेश्च षोडशे स्यादिहाह्निके ॥३०९॥

In the examination of the suitability of the disciple etc. have been discussed idea of place and its kinds, kinds of *nyāsa* and the utensils of worship. Suitability of wealth, worship, worship of external door, entry, nature of the direction, cleansing of body, *prāṇa*, etc. peculiarity of special *nyāsa*, special utensils of worship, worship of the body, *prāṇa*, intellect, consciousness, *adhvanyāsa*, flourishing of other scriptures, worship of the *cakra, kṣetra-graha*, worship of the earth and *Gaṇeśa*, worship of weapon, action relating to fire, *adhivāsa* relating to fire *tarpaṇa*, cooking of oblation, cleansing of the dental stick, *Śiva-hasta-vidhi*, thinking over the sleeping bed, action relating to the time of sleep, management of time during this half-monthly course, investigation into the Self through the *maṇḍala* and details about the *paśu*, satiation of fire, stimulation of one's own nature as imbibed by the disciple, mode of *adhva-nyāsa* and peculiarities relating to cleansing of objects and the material used in that act with their peculiarities, varieties of initiation, the higher *nyāsa,* purpose of *mantras*, kinds of *yojanikā*, etc., need to be discussed in the sixteenth chapter. (301-309)

सूत्रक्लृप्तिस्तत्त्वशुद्धिः पाशदाहोऽथ योजनम्।
अध्वभेदस्तथेत्येवं कथितं पौत्रिके विधौ ॥३१०॥

Under the *pautrika vidhi* should be considered cutting of *sūtra*, purification of elements, burning of the trap and difference of the path. (310)

जननादिविहीनत्वं मन्त्रभेदोऽथ सुस्फुटः।
इति संक्षिप्तदीक्षाख्ये स्यादष्टादश आह्निके ॥३११॥

Absence of the successor, etc., and *mantra-bheda* would be discussed in the eighteenth chapter known as brief initiation. (311)

कलावेक्षा कृपाण्यादिन्यासश्चारः शरीरगः।
ब्रह्मविद्याविधिश्चैवमुक्तं सद्यःसमुत्क्रमे ॥३१२॥

In this process would be discussed *kalā-vekṣā*, such bodily actions as placement of the sword and principle concerning the *brahma-vidyā*. (312)

अधिकारपरीक्षान्तः संस्कारोऽथ तुलाविधिः।
इत्येतद्वाच्यसर्वस्वं स्याद्विंशतितमामाह्निके ॥३१३॥

In the twentieth chapter would be discussed problem of authorisation, internal cleansing and *tulā-vidhi*. (313)

मृतजीवद्विधिर्जालोपदेशः संस्क्रियागणः।
बलाबलविचारश्चेत्येकविंशाह्निके विधिः ॥३१४॥

In the twenty-first chapter would be discussed principles relating to the living and the dead, the principle concerning the trap, *saṁskāra* and consideration over *bala* and *abala*. (314)

श्रवणं चाभ्यनुज्ञानं शोधनं पातकच्युतिः।
शङ्काच्छेद इति स्पष्टं वाच्यं लिङ्गोद्धृतिक्रमे ॥३१५॥

In the process of *liṅgoddhāra*, would be considered clearly listening, experiencing, cleansing, redemption from the sense of sin and removal of doubt. (315)

परीक्षाचार्यकारणं तद्व्रतं हरणं मतेः।
तद्विभागः साधकत्वमभिषेकविधौ त्वियत् ॥३१६॥

In the chapter on *abhiṣeka-vidhi* would be considered the parameters of making one the teacher, the vows relating to it, withdrawal of the opinion, classification of it and worthiness of the student. (316)

अधिकार्यथ संस्कारस्तत्प्रयोजनमित्यदः।
चतुर्विंशेऽन्त्ययागाख्ये वक्तव्यं परिचर्च्यते ॥३१७॥

In the twenty-fourth chapter known as last rituals would be deliberated upon the *saṁskāra* of the authorised person and its purpose. (317)

प्रयोजनं भोगमोक्षदानेनात्र विधिः स्फुटः।
पञ्चविंशाह्निके श्राद्धप्रकाशे वस्तुसंग्रहः ।।३१८।।

In the twenty-fifth chapter named *Śrāddha prakāśa* would be discussed the purpose of gifts for the sake of enjoyment in the world and liberation in the world beyond. (318)

प्रयोजनं शेषवृत्तेर्नित्यार्चा स्थण्डिले परा।
लिङ्गस्वरूपं बहुधा चाक्षसूत्रनिरूपणम् ।।३१९।।
पूजाभेद इति वाच्यं लिङ्गार्चासंप्रकाशने।
नैमित्तिकविभागस्तत्प्रयोजनविधिस्ततः ।।३२०।।

In the context of *liṅgārcā* would be discussed the purpose of *śeṣa vṛtti*, daily worship, worship on the ground, the essence of the *liṅga*, and elucidation of the *akṣa-sūtra*, kinds of worship, causal purpose of division and the mode of its performance. (319-320)

पर्वभेदास्तद्विशेषश्चक्रचर्चा तदर्चनम्।
गुर्वाद्यन्तदिनाद्यर्चाप्रयोजननिरूपणम् ।।३२१।।
मृतेः परीक्षा योगीशीमेलकादिविधिस्तथा।
व्याख्याविधिः श्रुतविधिर्गुरुपूजाविधिस्त्वियत् ।।३२२।।
नैमित्तिकप्रकाशाख्येऽप्यष्टाविंशाह्निके स्थितम्।

In the twenty-eighth chapter named *Naimittika-prakāśa* would be discussed divisions of time, their special features, consideration on *cakras*, worship of them, purpose of worship of the teacher and related matters, examination of the clay, sacrament of *yogiśī melaka*, the method of interpretation, the method of listening (to the teacher), worship of the teacher. (321-323 a)

अधिकार्यात्मनो भेदः सिद्धपत्नीकुलक्रमः ।।३२३।।

अर्चाविधिर्दौतविधी रहस्योपनिषत्क्रमः।
दीक्षाभिषेकौ बोधश्चेत्येकोनत्रिंश आह्निके ।।३२४।।

The subject matter of discussion in the twenty-ninth chapter would be the difference between oneself and the authorised person, pedigree of the wife of the *siddha*, method of worship, serving as the messenger, process of the secret message, bath of initiation and the form of getting awakened. (323b – 324)

मन्त्रस्वरूपं तद्वीर्यमिति त्रिंशे तिरूपितम्।
शूलाब्जभेदो व्योमेशस्वस्तिकादिनिरूपणम् ।।३२५।।

Content of the thirtieth chapter would be the real nature of a *mantra*, its effect, distinction between a spear and a lotus and elucidation on *Vyomeśa* and *svastika*, etc. (325)

विस्तरेणाभिधातव्यमित्येकत्रिंश आह्निके।
गुणप्रधानताभेदाः स्वरूपं वीर्यचचनम् ।।३२६।।

Śūlābjabheda, Vyomeśa, Svastika, distinction between the main and the secondary, their real form and effect would be discussed in the thirty-first chapter. (326)

कलाभेद इति प्रोक्तं मुद्राणां संप्रकाशने।
द्वात्रिंशतत्त्वादीशाख्यात्प्रभृति प्रस्फुटो यतः।।३२७।।
न भेदोऽस्ति ततो नोक्तमुद्देशान्तरमत्र तत्।
मुख्यत्वेन च वेद्यत्वादधिकारान्तरक्रमः।।३२८।।

Varieties of *kalā* would be discussed in the context of exposition of *mudrās*, bodily features. Since there is no clear distinction after the thirty-second chapter, therefore, *anuja uddeśa* has not been mentioned any further. (327-228)

इत्युद्देशविधिः प्रोक्तः सुखसंग्रहहेतवे।
अथास्य लक्षणावेक्षे निरूप्येते यथाक्रमम् ।।३२९।।

Thus has been detailed here the mode of *uddeśa* for the sake of an easy

understanding and grasp (in the mind). Now would be elucidated its special features and the way of understanding of it. (329)

आत्मा संवित्प्रकाशस्थितिरनवयवा संविदित्यात्तशक्ति-
व्रातं तस्य स्वरूपं स च निज-महसश्छादनाद् बद्धरूपः।
आत्मज्योतिःस्वभावप्रकटनविधिना तस्य मोक्षः स चायं।
चित्राकारस्य चित्रः प्रकटित इह तत्संग्रहेणार्थ एषः ।।३३०।।

(The subject of our discussion here in short is) the illumination of the Self which is inherently self-revealing and it is in this nature of it that lies its liberation. Thus, it is a compact form of picture which reveals its context as per the understanding of its connoisseur. (330)

मिथ्याज्ञानं तिमिरमसमान् दृष्टिदोषान्प्रसूते
तत्सद्भावाद्विमलमपि तद्भाति मालिन्यधाम।
यत्तु प्रेक्ष्यं दृशि परिगतं तैमिरीं दोषमुद्रां
दूरं रुन्ध्येत्प्रभवतु कथं तत्र मालिन्यशङ्का ।।३३१।।

Unreal knowledge is darkness and generator of the sense of inequality and blemishes of sight. Under its effect, the absolutely blemishless Self appears to be the abode of blemishes. Whatever blemish may arise in course of perception, the aspirant should ward it off, since there is no scope for any doubt about blemish in the Self. (331)

भावव्रात! हठाज्जनस्य हृदयान्याक्रम्य यन्नर्तयन्
भङ्गीभिर्विविधाभिरात्महृदयं प्रच्छाद्य संक्रीडसे।
यस्त्वामाह जडं जडः सहृदयंमन्यत्वदुःशिक्षितो
मन्येऽमुष्य जडात्मता स्तुतिपदं त्वत्साम्यसभावनात् ।।३३२।।

O group of ideas! I praise you all on account of your making the hearts of people dance helplessly having covered their real form and thus displaying various false moves sportively. He who being uneducated himself called you sensible, I understand, he is only indirectly praising you with the possibility in his mind that in this way he would have the prospect of becoming equal to you. (332)

इह गलितमलाः परावरज्ञाः शिवसद्भावमया अधिक्रियन्ते।
गुरवः प्रविचारणे यतस्तद्विफला द्वेषकलंकहानियाच्ञा ॥३३३॥

Here in the *śāstra* are being authorised those serious aspirants who have got themselves rid of all blemishes, have thus become cognisant of the secret of this lower world as well as of the other higher world and have become assured of the entity of Śiva. Such thoughtful people will be (prospective) teachers. Those who would fail in this venture, they may observe, no matter, whatever! (333)

तन्त्रालोकेऽभिनवरचितेऽमुत्र विज्ञानसत्ता-
भेदोद्गारप्रकटनपटावाह्निकेऽस्मिन्समाप्तिः॥

Here ends the first Chapter of Tantrāloka written by Abhinavagupta dealing with the precise difference between consciousness and the reality (as apparent to the onlooker).

CHAPTER - 2

Deliberation on The Highest Goal of Life

यत्तत्रायं पदमविरतानुत्तरज्ञप्तिरूपं
तन्निर्णेतुं प्रकरणमिदमारभेऽहं द्वितीयम् ॥१॥

What is higher in its attributes than the other one is characterised as better than that. Now I am starting (to write) this second chapter in order to decide which is the best path leading to the understanding of Śiva. (1)

अनुपायं हि यद्रूपं कोऽर्थो देशनयात्र वै।
सकृत्स्याद्देशना पश्चादनुपायत्वमुच्यते ॥२॥

What is the use of any instruction in that way of understanding which does not require any instruction at all! It may need only one-time instruction followed by futility of instruction known as *anupāya*. (2)

अनुपायमिदं तत्त्वमित्युपायं विना कुतः।
स्वयं तु तेषां तत्तादृक् किं ब्रूमः किल तान्प्रति ॥३॥

This Reality is such as does not need anything else to bring it home. If anyone questions the validity of this (Śiva's) Reality, we have to tell them that this is like this. (3)

यच्चतुर्धोदितं रूपं विज्ञानस्य विभोरसौ।
स्वभाव एव मन्तव्यः स हि नित्योदितो विभुः ॥४॥

That there are four ways to the understanding, namely, *anupāya, śāmbhava, śākta* and *āṇava*, of that all-pervading Lord, that has to be understood as His very nature since He is eternally manifest (in the form of the world). (4)

एतावद्भिरसंख्यातैः स्वभावैर्यत्प्रकाशते ।
केऽप्यंशांशिकया तेन विशन्त्यन्ये निरंशतः ॥५॥

That He reveals Himself via these four methods or even numberless ways, there are some people who understand Him gradually part by part and some other persons who enter into His essence wholly in one and the same move. (5)

तत्रापि चाभ्युपायादिसापेक्षान्यत्वयोगतः।
उपायस्यापि नो वार्या तदन्यत्वाद्विचित्रता ॥६॥

There as well, whether one enters into Him via a particular method or in any other way, in either case what necessarily needs to be experienced is the wondrousness of the experience. (6)

तत्र ये निर्मलात्मानो भैरवीयां स्वसंविदम् ।
निरुपायामुपासीनास्तद्विधिः प्रणिगद्यते ॥७॥

In that case, those who are blemishless within, and have become in their consciousness pervaded by the awareness of Bhairava and have taken to the path of pathlessness, that path is now to be taken up for deliberation. (7)

तत्र तावत्क्रियायोगो नाभ्युपायत्वमर्हति।
स हि तस्मात्समुद्भूतः प्रत्युत प्रविभाव्यते ॥८॥

In that context, *kriyā yoga* is such as does not deserve any methodology to be ascribed to it. It is not only an offshoot of awareness of Bhairava but is also effulgent with that sense. (8)

ज्ञप्तावुपाय एव स्यादिति चेज्ज्ञप्तिरुच्यते ।
प्रकाशत्वं, स्वप्रकाशे तच्च तत्रान्यतः कथम् ।।९।।

If knowledgeability were always to presuppose its being made aware by some means other than itself, how would be explicable the self-luminosity of anything? (9)

संवित्तत्त्वं स्वप्रकाशमित्यस्मिन्किं तु युक्तिभिः ।
तदभावे भवेद्विश्वं जडत्वादप्रकाशकम् ।।१०।।

Consciousness is self-luminous. This does not need any argument. Were it not self-luminous, the whole world would turn inconscient and hence would become blind darkness. (10)

यावानुपायो बाह्यः स्यादान्तरो वापि कश्चन ।
स सर्वस्तन्मुखप्रेक्षी तत्रोपायत्वभाक्कथम् ।।११।।

Irrespective of the fact whether an approach be external or internal, it always presupposes and depends on consciousness and hence cannot serve as an approach in the determination of the nature of consciousness. (11)

त्यजावधानानि ननु क्व नाम
धत्सेऽवधानं विचिनु स्वयं तत् ।
पूर्णेऽवधानं न हि नाम युक्तं
नापूर्णमभ्येति च सत्यभावम् ।।१२।।

Leave attention apart. Think within yourself where to direct your attention. It is impossible to direct attention to the whole all at once together while incomplete attention cannot reach the Reality. (12)

तेनावधानप्राणस्य भावनादेः परे पथि ।
भैरवीये कथंकारं भवेत्साक्षादुपायता ।।१३।।

As such, in this higher path of Bhairava there is no relevance of direct use of ideation (*bhāvanā*). (13)

येऽपि साक्षादुपायेन तद्रूपं प्रविविच्यते ।
नूनं ते सूर्यसंवित्त्यै खद्योताधित्सवो जडाः ॥१४॥

Those who choose directly the form of Śiva Himself as a means to the understanding of anything, verily those ignorant people wish to make use of the night worm of luminosity (*khadyota*) for searching out the sun. (14)

किं च यावदिदं बाह्यमान्तरोपायसंमतम् ।
तत्प्रकाशात्मतामात्रं शिवस्यैव निजं वपुः ॥१५॥

Moreover, whatever all this external or internal approach of understanding Him be, all this is just an illumination of the body of Śiva. (15)

नीलं पीतं सुखमिति प्रकाशः केवलः शिवः ।
अमुष्मिन्परमाद्वैते प्रकाशात्मनि कोऽपरः ॥१६॥
उपायोपेयभावः स्यात्प्रकाशः केवलं हि सः ॥१७॥

Be it blue, yellow, experience of comfort, all these are simply flashes of the illumination of Śiva. Who else can prevail in this Śiva's state of non-dualism? How can also be established here the relationship of approach and the target of approach? (16-17)

इदं द्वैतमयं भेद इदमद्वैतमित्यपि ।
प्रकाशवपुरेवायं भासते परमेश्वरः ॥१८॥

No matter, the case be that of dualism or non-dualism, it is the Supreme Lord Śiva Himself who is manifesting His luminosity all around out of His self-luminous personality. (18)

अस्यां भूमौ सुखं दुःखं बन्धो मोक्षश्चितिर्जडः
घटकुम्भवदेकार्थाः शब्दास्तेऽप्येकमेव च ॥१९॥

On this (higher) ground, pleasure and pain, bondage and liberation, consciousness and inconscience, all mean one and the same thing like pitcher and jar and are mere words and amongst themselves also they are only vocables. (19)

प्रकाशे ह्यप्रकाशांशः कथं नाम प्रकाशताम्।
प्रकाशमाने तस्मिन्वा तद्द्वैतास्तस्य लोपिताः ।।२०।।

How can non-luminous part subsist along with the luminous (such as the colours blue, yellow are supposed)? If the same as well were supposed to be luminous in itself, there would be absence of any duality. (20)

अप्रकाशेऽथ तस्मिन्वा वस्तुता कथमुच्यते।
न प्रकाशविशेषत्वमत एवोपपद्यते ।।२१।।

If the Supreme Being were to be taken as non-luminous, how can we speak of the existence of anything at all particularly of any special kind of luminosity? (21)

अत एकप्रकाशोऽयमिति वादेऽत्र सुस्थिते ।
दूरादावारिताः सत्यं विभिन्नज्ञानवादिनः ।।२२।।

On non-dualism having thus been established, pluralists get warded off truly from a distance. (22)

प्रकाशमात्रमुदितमप्रकाशनिषेधनात् ।
एकशब्दस्य न त्वर्थः संख्या चिद्व्यक्तिभेदभाक् ।।२३।।

Darkness having thus, been eliminated, what remains is only luminosity. Use of the word *eka*, one, in the previous verse is, thus, significatory of 'only' and not of any number as such. (23)

नैष शक्तिर्महादेवी न परत्राश्रितो यतः।
न चैष शक्तिमान्देवो न कस्याप्याश्रयो यतः।।२४।।
नैष ध्येयो ध्यातृभावान्न ध्याता ध्येयवर्जनात्।
न पूज्यः पूजकाभावात्पूज्याभावान्न पूजकः ।।२५।।
न मन्त्रो न च मन्त्र्योऽसौ न च मन्त्रयिता प्रभुः।
न दीक्षा दीक्षको वापि न दीक्षावान्महेश्वरः ।।२६।।

There is neither force nor the possessor of the force on which the force may have to depend.

Likewise, there is neither the object of meditation because there is no one to serve as the agent of meditation. Similarly, there is no one to be worshipped, since there is no one to serve as the worshipper either.

So is the case with the relationship between the *mantra* and the object where the *mantra* may need to be used. The Lord Himself does not need to serve as the giver of *mantra*. The Supreme Lord does not need to serve as the initiator either since He does not assume this role Himself. (24-26)

स्थानासनानिरोधार्घसंधानावाहनादिकम् ।
विसर्जनान्तं नास्त्यत्र कर्तृकर्मक्रियोज्झिते ॥२७॥

As the distinction of the doer, action and activity are left out from this affair (of pure illumination), *sthāna, āsana*, obstruction of irrelevant ideas, cherishing of the desirable, perusal of it, invocation of the deity and dispersal of all at the end, etc. have nothing to do in (this pure meditation on the Supreme Lord). (27)

न सन्न चासत्सदसन्न च तन्नोभयोज्झितम् ।
दुर्विज्ञेया हि सावस्था किमप्येतदनुत्तरम् ॥२८॥
अयमित्यवभासो हि यो भावोऽवच्छिदात्मकः
स एव घटवल्लोके संस्तथा नैष भैरवः ॥२९॥

Here is neither anything in existence nor non-existing, neither for denial nor for assertion. This state is difficult to understand as it is unique. Wherever there is the assertion, like, 'this is the pitcher', there are certain limitations put around the object, which, however, is not applicable to Bhairava. (28-29)

असत्त्वं चाप्रकाशत्वं न कुत्राप्युपयोगिता ।
विश्वस्य जीवितं सत्यं प्रकाशैकात्मकश्च सः ॥३०॥

There is no utility of the use of the term non-existence here or of darkness. It is the positively existing basis of the world as well as of its luminosity. (30)

आभ्यामेव तु हेतुभ्यां न द्वयात्मा न द्वयोज्झितः।
सर्वात्मना हि भात्येष केन रूपेण मन्त्र्यताम् ।।३१।।

It is on account of these two characteristic features of it that it is neither dualistic nor absolutely rid of the state of dualism. It flourishes as the Self of all, no matter in whatever form one were to think of it. (31)

श्रीमत्त्रिशिरसि प्रोक्तं परज्ञानस्वरूपकम्।
शक्त्या गर्भान्तर्वर्तिन्या शक्तिगर्भं परं पदम् ।।३२।।

It has also been characterised in the scripture known as Triśiras that the supreme essence is of the form of Supernal Knowledge. It embodies force as the highest state of being embodied in It. (32)

न भावो नाप्यभावो न द्वयं वाचामगोचरात्।
अकथ्यपदवीरूढं शक्तिस्थं शक्तिवर्जितम् ।।३३।।

The Supreme State of Being is neither positive nor negative, neither both as it is indescribable. It is that state which words fail to recount, though it lies within the range of force and yet remains far from use of that force. (33)

इति ये रूढसंवित्तिपरमार्थपवित्रिताः।
अनुत्तरपथे रूढास्तेऽभ्युपायानियन्त्रिताः ।।३४।।

Those who have ascended the state of pure consciousness, they have reached the state higher than which there is no one else and they have no other means of elevation to follow. (34)

तेषामिदं समाभाति सर्वतो भावमण्डलम् ।
पुरःस्थमेव संवित्तिभैरवाग्निविलापितम् ।।३५।।

For them, the entire world appears from all around as a circle of sheer ideas ignited by the consciousness of the fire of Bhairava while they themselves are sitting at home. (35)

एतेषां सुखदु:खांशशंकातंकविकल्पना: ।
निर्विकल्पपरावेशमात्रशेषत्वमागता: ॥३६॥

For such persons pleasure, pain, suspense, doubt, terror etc. have got melt down into the infinitude of (existence-consciousness and bliss) of the essence of Śiva. (36)

एषां न मन्त्रो न ध्यानं न पूजा नापि कल्पना ।
न समय्यादिकाचार्यपर्यन्त: कोऽपि विभ्रम: ॥३७॥

For them there is no utility of any *mantra*, meditation, worship, idea, time or even the teacher since all these have got rendered into sheer illusion. (37)

समस्तयन्त्रणातन्त्रत्रोटनाटंकधर्मिण:
नानुग्रहात्परं किञ्चिच्छेषवृत्तौ प्रयोजनम् ॥३८॥

One who has broken away from all sorts of constraints, he has nothing else to do in the rest of his life except for waiting for the grace to be bestowed upon him. (38)

स्वं कर्तव्यं किमपि कलयंल्लोक एष प्रयत्नान्नो।
पारार्थ्यं प्रति घटयते कांचन स्वप्रवृत्तिम्।
यस्तु ध्वस्ताखिलभवमलो भैरवीभावपूर्ण:
कृत्यं तस्य स्फुटमिदमियल्लोककर्तव्यमात्रम् ॥३९॥

The aspirant who has reached close to liberation may think of doing something deliberately on his own accord, which, however, does not matter anything in regard to the supramental goal. He, however, who has got all worldly blemishes wiped out from his psyche and thus has completely been filled with the idea of Bhairava has nothing to accomplish except for what he may be required to do to survive in this world as a living being. (39)

तं ये पश्यन्ति ताद्रूप्यक्रमेणामलसंविद:।
तेऽपि तद्रूपिणस्तावत्येवास्यानुग्रहात्मता ॥४०॥

Those who see such persons who have become completely cleared of blemishes

from their psyche by virtue of their identification with Śiva, they, too, become like him and it is in such an effectiveness of him to his viewers that lay their graciousness. (40)

एतत्तत्त्वपरिज्ञानं मुख्यं यागादि कथ्यते।
दीक्षान्तं विभुना श्रीमत्सिद्धयोगीश्वरीमते ।।४१।।

Understanding of this kind of effectiveness of the *Bhairavībhāva* transformation into Bhairava, is the main purpose of sacrifice, etc. according to *Siddha Yogīśvarī* view as therein also gets accomplished initiation by the all-pervading Lord Himself. (41)

स्थण्डिलादुत्तरं तूरं तूरादुत्तरतः पटः।
पटाद्ध्यानं ततो ध्येयं ततः स्याद्धारणोत्तरा ।।४२।।

More essential than the site of sacrifice is the utilisation of the sacrificial vessels known as *tūra*. Higher than *tūra* is the status of the cloth (used in the sacrifice). Higher than the cloth is the status of meditation (accomplished in course of the sacrifice). More essential than meditation in that process is the object of meditation. Higher than the object of meditation is the status of *dhāraṇā*, remaining sustained in meditativeness. (42)

ततोऽपि योगजं रूपं ततोऽपि ज्ञानमुत्तरम्।
ज्ञानेन हि महासिद्धो भवेद्योगीश्वरस्त्विति ।।४३।।

Higher than *dhāraṇā* is the status of the by-products of yoga while higher than the status of the by-products of yoga is the status of the knowledge acquired through yoga as by virtue of the knowledge the *Yogīśvara* may get elevated into a *mahāsiddha*, highly accomplished yogin. (43)

सोऽपि स्वातन्त्र्यधाम्ना चेदप्यनिर्मलसंविदाम्।
अनुग्रहं चिकीर्षुस्तद्भाविनं विधिमाश्रयेत् ।।४४।।

If a teacher wants to shed his grace on anyone whose psyche has not been cleared of its blemishes, he should make use of a method which might be suitable to him freely. (44)

अनुग्राह्यानुसारेण विचित्रः स च कथ्यते ।
परापराद्युपायौघसंकीर्णत्वविभेदतः ।।४५।।

That method of initiation and enlightenment is said to be peculiar in view of being modified due to limitations of the person concerned. Its peculiarity lies in its being a combination of the higher *Śāmbhava* method and the lower *āṇava*. (45)

तदर्थमेव चास्यापि परमेश्वररूपिणः ।
तदभ्युपायशास्त्रादिश्रवणाध्ययनादरः ।।४६।।

In view of the same limitations, should be designed the course of his scriptural study, etc. which are as if the Supreme Being Himself for him. (46)

नहि तस्य स्वतन्त्रस्य कापि कुत्रापि खण्डना।
नानिर्मलचितः पुंसोऽनुग्रहस्त्वनुपाकः ।।४७।।

There is no point of refutation anywhere in the application of such a teacher as he is free to modify his method. The grace to be shed on a person whose inner being has not become cleared of all blemishes need not follow strictly the cut and dry rule already laid down in scriptures. (47)

श्रीमदूर्मिमहाशास्त्रे सिद्धसंतानरूपके।
इदमुक्तं तथा श्रीमत्सोमानन्दादिदैशिकैः ।।४८।।

This has been specified in the *Ūrmimahā-śāstra* which represents the entire tradition of *siddhas*. The same has been held by highly venerable teachers like Somānanda and his followers. (48)

गुरोर्वाक्याद्युक्तिप्रचयरचनोन्मार्जनवशात्
समाश्वासाच्छास्त्रं प्रति समुदिताद्वापि कथितात् ।
विलीने शंकाभ्रे हृदयगगनोद्भासिमहसः
प्रभोः सूर्यस्येव स्पृशत चरणान्ध्वान्तजयिनः ।।४९।।

On the removal of the cloud of your doubts by means of his words of instruction, reasoning and assurances relating to injunctions of *Śāstras* all combined together and thus on having expanded your heart-space like the sun expanding the horizon, O disciples, touch the feet of your teacher, as if he were the Lord Śiva Himself out of your sense of gratitude to him. (49)

इदमनुत्तरधामविवेचकं विगलितौपयिकं कृतमाह्निकम् ।।५०।।

Thus has been formed the Chapter meant for deliberating on the highest goal of life by over exceeding the limits of scriptural devices. (50)

CHAPTER - 3

Method of Expositing Oneself to Śambhu

प्रकाशमात्रं यत्प्रोक्तं भैरवीयं परं महः।
तत्र स्वतन्त्रतामात्रमधिकं प्रविविच्यते ॥१॥

As has been characterised as just Light, that refers to the Supreme Illumination of Bhairava. The autonomy of that Illumination is going to be discussed further (in this Chapter). (1)

यःप्रकाशः स सर्वस्य प्रकाशत्वं प्रयच्छति।
न च तद्व्यतिरेक्यस्ति विश्वं सद्वावभासते ॥२॥

That Light offers its luminosity to all. Apart from that Light, there is nothing in the world. Indeed, whatever is there in the world is the luminosity of the Light. (2)

अतोऽसौ परमेशानः स्वात्मव्योमन्यनर्गलः।
इत्यतः सृष्टिसंहाराडम्बरस्य प्रदर्शकः ॥३॥

The Supreme Lord acts as the demonstrator of the show comprising both creation and withdrawal of the phenomenal world automatically and spontaneously on the space of His Self. (3)

निर्मले मकुरे यद्वद्भान्ति भूमिजलादयः।
अमिश्रास्तद्वदेकस्मिंश्चिन्नाथे विश्ववृत्तयः ।।४।।

Just as earth, water, etc. get reflected in a clean mirror even so all events and objects of the world get reflected unmixed in the one Lord Himself. (4)

सदृशं भाति नमनदर्पणाम्बरवारिषु।
तथा हि निर्मले रूपे रूपमेवावभासते ।।५।।

Any object gets reflected exactly in the eye, mirror, space and water. This fact goes to prove that cleanliness is the criterion of reflection of anything in its exactitude. (5)

प्रच्छन्नरागिणी कान्तप्रतिबिम्बितसुन्दरम् ।
दर्पणं कुचकुम्भाभ्यां स्पृशन्त्यपि न तृप्यति ।।६।।

A beloved seeing the handsome reflection of her lover secretly in a mirror becomes gladdened, but (getting mesmerised with the perception) when she tries to get a touch of him with her emerging breast, she does not find any satisfaction at all. (6)

न हि स्पर्शोऽस्य विमलो रूपमेव तथा यतः।
नैर्मल्यं चातिनिविडसजातीयैकसंगति ।। ७।।

This is due to the fact that the touch of the mirror is not blemishless as is its viewing. That blemishlessness in this context lies in the arrangement of its atoms of one and the same nature in complete proximity of one another. (7)

NOTE:

There is visual reflectivity in the mirror due to visual atoms lying in close proximity in its make. Since the same is lacking in regard to the cutaneous there is no possibility of her feeling so satisfied with the touch.

स्वस्मिन्नभेदाद्भिन्नस्य दर्शनक्षमतैव या।
अस्यक्तस्वप्रकाशस्य नैर्मल्यं तद्गुरूदितम् ।। ८।।

Blemishlessness, *nairmalaya*, (in this context) means the capacity to see something different from oneself as identical to oneself, this has been stated by my great teacher, (namely, Utpaladeva). (8)

नैर्मल्यं मुख्यमेकस्य संविन्नाथस्य सर्वतः ।
अंशांशिकातः क्वाप्यन्यद्विमलं तत्तदिच्छया ॥९॥

The main source of such a blemishlessness lies in the Lord of consciousness everywhere which, however, is partly manifest as per His wish everywhere else. (9)

भावना यत्प्रतीघाति वपुर्मायात्मकं हि सत्।
तेषामेवास्ति सद्विद्यामयं त्वप्रतिघातकम् ॥ १०॥

That body is illusory which is obstructive of entities. Out of the same but opposite of them is that body which is of the form of the real knowledgeability as well as not obstructive. (10)

तदेवमुभयाकारमवभासं प्रकाशयन्।
विभाति वरदो बिम्बप्रतिबिम्बदृशाखिले ॥ ११॥

The Lord Himself, as the bestower of the gift, assuming the form of both the kinds of images, that is *sad-vidyātmaka* and *asad-vidyātmaka*, flourishes everywhere as the reflector and the reflection. (11)

यस्त्वाह नेत्रतेजांसि स्वच्छात्प्रतिफलन्त्यलम् ।
विपर्यस्य स्वकं वक्त्रं गृह्णन्तीति स पृच्छ्यते ॥१२॥

The scholar who has said that it is the luminosity of the eyes which due to its cleanliness is reflected back in a reversed form (and hence there is no role of any Lord at all here), is being asked hereby to explain what he means by getting reflected back? (12)

देहादन्यत्र यत्तेजस्तदधिष्ठातुरात्मनः।
तेनैव तेजसा ज्ञत्वे कोऽर्थः स्याद्दर्पणेन तु ॥१३॥

The luminosity which is operative there as different from that of the body belongs to the owner of the body himself, if it is the owner himself who is serving as the recipient of the reflection, then he ought to do his job by himself without any necessity of the mirror. (13)

विपर्यस्तैस्तु तेजोभिर्ग्राहकात्मत्वमागतैः
रूपं दृश्येत वदने निजे न मकुरान्तरे ॥१४॥

On the assumption that it is the reversed form of the luminosity which is received by the recipient as his own, the image ought to be seen on his face itself and not in the mirror. (14)

स्वमुखे स्पर्शवच्चैतद्रूपं भायान्ममेत्यलम्।
न त्वस्य स्पृश्यभिन्नस्य वेद्यैकान्तस्वरूपिणः॥१५॥

In that case he ought to feel the image of his face on the face itself through touch and own it as his and by no means as entirely different from touch and just as an object of sheer awareness. (15)

रूपसंस्थानमात्रं तत्स्पर्शगन्धरसादिभिः ।
न्यग्भूतैरेव तद्युक्तं वस्तु तत्प्रतिबिम्बितम् ॥१६॥

He ought not to find the reflection as source of sheer form from which touch, smell, taste, etc., all have disappeared such is what is known as reflection. (16)

न्यग्भावो ग्राह्यताभावात्तदभावोऽप्रमाणतः।
स चार्थसंयमाभावात्सोऽप्यादर्शेऽनवस्थितेः॥१७॥

Disappearance of touch, etc., from the reflection is due to their non-receptivity while the non-receptivity is due to its invalidity which in its turn is owing to absence of contact with the actual object which is due to instability of the mirror. (17)

अत एव गुरुत्वादिर्धर्मो नैतस्य लक्ष्यते ।
नह्यादर्शे संस्थितोऽसौ तद्दृष्टौ स उपायकः ॥१८॥

This is why qualities like weight, etc., are not carried by the image. This is due to the mirror's reflectivity being conducive only to form and not of any other quality of tangibility. (18)

तस्मात्तु नैष भेदेन यद्भाति तत उच्यते ।
आधारस्तत्र तूपायो दीपदृक्संविदः क्रमात् ।।१९।।

This is why the reflection is not reflected as separate from the reflecting mirror. The mirror serves as the basis of the reflection while lamp, eyesight, etc. are accessories in this act in an order. (19)

दीपचक्षुर्विबोधानां काठिन्याभावतः परम् ।
सर्वतश्चापि नैर्मल्यान्न विभादर्शवत्पृथक् ।। २०।।

(There is reflectivity in the flame of lamp, eye and awareness no doubt) but in these there is lack of stability and in awareness in particular there is all-round cleanliness and hence reflection is formed only in the mirror (and not in these accessories) as a separate entity. (20)

एतच्च देवदेवेन दर्शितं बोधवृद्धये ।
मूढानां वस्तु भवति ततोऽप्यन्यत्र नाप्यलम् ।।२१।।

This has been shown by the Lord of the gods for the sake of bringing awareness to the ignorant for whom real is only what is tangible and nothing else. (21)

प्रतीघाति स्वतन्त्रं नो न स्थाय्यस्थायि चापि न।
स्वच्छस्यैष कस्यापि महिमेति कृपालुना ।।२२।।

Objects casting their reflection are not independent. Nor can they be characterised as absolutely stable or unstable. It is owing to the grace of the Lord that things are appearing as such in the state of cleanliness. (22)

न देशो नो रूपं न च समययोगो न परिमा
न चान्योन्यासंगो न च तदपहानिर्न घनता।

न चावस्तुत्वं स्यान्न च किमपि सारं निजमिति
ध्रुवं मोहः शाम्येदिति निरदिशद्दर्पणविधिः ।।२३।।

The illustration of the reflection of the mirror is adduced here with a view to making subside the sticky illusion of the attachment towards the worldly life by making it out that the reflection has no footing, no form, no timing, no validity, no attachment, neither any loss nor intensity, neither anything unreal nor any substantivity. (23)

इत्थं प्रदर्शितेऽमुत्र प्रतिबिम्बनवर्त्मनि।
शब्दस्य प्रतिबिम्बं यत् प्रतिश्रुत्केति भण्यते।।२४।।
न चासौ शब्दजः शब्दः आगच्छत्त्वेन संश्रवात्।
तेनैव वक्त्रा दूरस्थैः शब्दस्याश्रवणादपि ।।२५।।
पिठिरादिपिधानांशविशिष्टछिद्रसंगतौ ।
चित्रत्वाच्चास्य शब्दस्य प्रतिबिम्बं मुखादिवत् ।।२६।।

In this exposition of the mode of reflection, the reflection of the word is called *pratiśrutkā*. The sound of the word heart is not a product of the word itself as it is heard best by one approaching the speaker and faintly from a distance. So is the case with the sound produced by a covered cooking pot having a certain hole in it. It is on the nature of the sound that the state of the cooking is understood in the same way as one understands the sense of the communication from the look of the face. (24-26)

इदमन्यस्य वेद्यस्य रूपमित्यवभासते ।
यथादर्शे तथा केनाप्युक्तमाकर्णये त्विति ।।२७।।

As in a mirror, one feels that the image belongs to a certain person, even so in the case of hearing the person concerned feels that he is listening to the words of a person acquainted to him. (27)

नियमाद बिम्बसांमुख्यं प्रतिबिम्बस्य यत्ततः।
तन्मध्यगाः प्रमातारःशृण्वन्ति प्रतिशब्दकम् ।।२८।।

As it is essential for one to view the reflection directly in front of a mirror, even so it is essential in the case of hearing that the listener be in direct reach of the sound. (28)

मुख्यग्रहं त्वपि विना प्रतिबिम्बग्रहो भवेत्।
स्वपश्चात्स्थं प्रियं पश्येट्टङ्कितं मुकुरे वपुः ॥२९॥

One can see the reflection without seeing the origin of the reflection. This statement is elucidated by the lover standing behind the beloved and seen reflected in the mirror by her. (29)

सांमुख्यं चोच्यते तादृग्दर्पणाभेदसंस्थिते ॥३०॥

In this case, the confrontation is explicable in terms of the sense of identity between the original and its reflection. (30)

अतः कूपादिपिठिराकाशे तत्प्रतिबिम्बतम्।
वक्त्राकाशं सशब्दं सद्भाति तत्परवक्तृवत् ॥३१॥

(Necessity of the confrontation between the sense organ and the object sensed) finds its elucidation in the event in which the word spoken by the speaker from a closely covered location such as a well, etc., appears as someone else's. (31)

यथा चादर्शपाश्चात्यभागस्थो वेत्ति नो मुखम्।
तथा तथाविधाकाशपश्चात्स्थो वेत्ति न ध्वनिम् ॥३२॥

As one lying behind the mirror does not see the reflection of the face reflected in it, even so the hearer lying beyond the range of hearing does not hear the sound. (32)

शब्दो न चानभिव्यक्तः प्रतिबिम्बति तद्ध्रुवम्।
अभिव्यक्तिश्रुती तस्य समकालं द्वितीयके ॥३३॥
क्षणे तु प्रतिबिम्बत्वं श्रुतिश्च समकालिका।
तुल्यकालं हि नो हस्ततच्छायारूपनिश्चयः ॥३४॥

The word, if not uttered, does not reflect at all. Utterance and hearing of it follow together which does not happen in the case of the hand and its shadow. (33-34)

इत्थं प्रदर्शितेऽमुत्र प्रतिबिम्बसतत्त्वके।
प्रकृतं ब्रूमहे तत्र प्रतिबिम्बनमर्हति ।।३५।।

After explaining the nature of reflection over there, now we come to speak about the original topic. (35)

शब्दो नभसि सानन्दे स्पर्शधामनि सुन्दरः।
स्पर्शोऽन्योऽपि दृढाघातशूलशीतादिकोद्भवः।।
परस्थः प्रतिबिम्बत्वात्स्वदेहोद्धूलनाकरः ।।३६।।
न चैष मुख्यस्तत्कार्यपारम्पर्याप्रकाशनात् ।।३७।।

Word lies in space which is delightful and is the beautiful abode of its inherence. As distinct from it, touch is born of forceful strike of something pinching, cold, hot, etc. Its location lies in someone else's bodily striking as it is deflective in nature. This is why it does not remain at its main point of origin, involve, as it does, a series of events giving birth to one after the other. (36-37)

एवं घ्राणान्तरे गन्धो रसो दन्तोदके स्फुटः ।।३८।।

In this way, the sensation of smell lies inside the nose and that of taste in the saliva effusing out of the teeth. (38)

यथा च रूपं प्रतिबिम्बितं दृशोर्न
चक्षुषान्येन विना हि लक्ष्यते।
तथा रसस्पर्शनसौरभादिकं
न लक्ष्यतेऽक्षेण विना स्थितं त्वपि ।।३९।।

As any figure although reflected in the eye cannot be seen without the cooperation of the inner being or help of anyone else's eye; that is the case with taste, touch, smell, etc. inasmuch as here, too, cooperation of the inner being is a must (though not that of anyone else's eye as all these are felt within oneself). (39)

न चान्तरे स्पर्शनधामनि स्थितं।
बहिःस्पृशोन्याक्षधियः स गोचरः ।।४०।।

This is so on account of the location of these sensations being inaccessible to anyone else though these, too, theoretically being liable to external perception. (40)

अतोऽन्तिकस्थस्वकतादृगिन्द्रिय-
प्रयोजनान्तःकरणैर्यदा कृता।
तदा तदात्तं प्रतिबिम्बमिन्द्रिये
स्वकांक्रियां सूयत एव तादृशीम् ।।४१।।

The inner organ of knowledge, *antaḥ karaṇa*, produces effect in accordance with the sense organ being in its proximity in the act of reflection. (41)

न तु स्मृतान्मानसगोचरादृता
भवेत्क्रिया सा किल वर्तमानतः।
अतः स्थितः स्पर्शवरस्तदिन्द्रिये
समागतः सन्विदितस्तथाक्रियः ।।४२।।

On account of being a matter of memory, any action of that nature has nothing to do with the present and hence remains ineffective practically though its touch may be brought to the sense organ concerned to recreate the touch by way of remembrance ineffectively. (42)

असंभवे बाह्यगतस्य तादृशः
स्व एव तस्मिन्प्रतिबिम्बतस्तथा।
करोति तां स्पर्शवरः सुखात्मिकां
स चापि कस्यामपि नाडिसंततौ ।।४३।।

In the case of absence of the object concerned in the external world at the appointed moment, the subject's own self reflects itself there in the world and gladdens the close touch of the sense *via* the memory in the nervous system. (43)

तेन संवित्तिमकुरे विश्वमात्मानमर्पयत्।
नाथस्य भासतेऽमुष्य विमलां विश्वरूपताम् ॥४४॥

Therefore, what one needs to do is to submit oneself along with the entire world to the Lord *via* the mirror of consciousness inside which is being reflected the clean universality of Him. (44)

यथा च गन्धरूपस्पृग्रसाद्याः प्रतिबिम्बिताः।
तदाधारोपरागेण भान्ति खड्गे मुखादिवत् ॥४५॥
तथा विश्वमिदं बोधे प्रतिबिम्बितमाश्रयेत्।
प्रकाशत्वस्वतन्त्रत्वप्रभृतिं धर्मविस्तरम् ॥४६॥

As smell, form, touch, taste, etc. are being reflected (in the world) along with the attribute of the (canvas of their reflection) like the particular shapes of the mouth reflected on the blade of a sword, even so the aspirant should accept the world in his awareness along with the luminosity and autonomy of the consciousness etc. (serving as the canvas). (45-46)

यथा च सर्वतः स्वच्छे स्फटिके सर्वतो भवेत्।
प्रतिबिम्बं तथा बोधे सर्वतः स्वच्छताजुषि ॥४७॥

As reflection appears all-round clean on such a piece of crystal, even so should appear the world in such an awareness. (47)

अत्यन्तस्वच्छता सा यत्स्वाकृत्यनवभासनम्।
अतः स्वच्छतमो बोधो न रत्नं त्वाकृतिग्रहात् ॥४८॥

Perfect cleanliness lies there where one's own figure does not find reflection. This is why awareness can be absolutely clean but not any gem as it receives one's own reflection. (48)

प्रतिबिम्बं च बिम्बेन बाह्यस्थेन समर्प्यते ।
तस्यैव प्रतिबिम्बत्वे किं बिम्बमवशिष्यताम् ॥४९॥

Reflection is deposited (in the mirror) by the reflected object lying outside. When it gets completely reflected (in the mirror to be regarded as its perfect representative) what else of it remains there (in the world outside)? (49)

यद्वापि कारणं किंचिद् बिम्बत्वेनाभिषिच्यते ।
तदपि प्रतिबिम्बत्वमेति बोधेऽन्यथा त्वसत् ॥५०॥

Whatever be regarded as the cause of the reflection, that also is eventually a mere reflection on the canvas of awareness and otherwise is nothing but unreal. (50)

इत्थमेतत्स्वसंवित्तिदृढन्यायास्त्ररक्षितम्।
साम्राज्यमेव विश्वत्र प्रतिबिम्बस्य जृम्भते ॥५१॥

Thus, it is by virtue of the sound logic of mistaking the reflection as the original that is flourishing the empire of reflection all over world. (51)

ननु बिम्बस्य विरहे प्रतिबिम्बं कथं भवेत्।
किं कुर्मो दृश्यते तद्धि ननु तद् बिम्बमुच्यताम् ॥५२॥

Now the question arises as to how can reflection be possible without the original object? But, what can we do? It looks like that. Therefore, now, we may call the reflection itself as the original object. (52)

नैवं तल्लक्षणाभावाद् बिम्बं किल किमुच्यते।
अन्यामिश्रं स्वतन्त्रं सद्भासमानं मुखं यथा ॥५३॥

(If the problem is posed that) there is no definition of the original of the reflection as how to describe it. (As an answer to this problem) that which remains unmixed with anything else and appears as actual in its own capacity, that is the original, as can be elucidated by the face. (53)

स्वरूपानपहानेन पररूपसदृक्षताम्।
प्रतिबिम्बात्मतामाहुः खड्गादर्शतलादिवत् ॥५४॥

This definition, however, as bearing out the form of anything different from it without any loss to its own real form is applicable to the reflection as well. Examples are the surface of the sword and the mirror. (54)

उक्तं च सति बाह्येऽपि धीरेकानेकवेदनात्।
अनेकसदृशाऽकारा न त्वनेकेति सोगतैः ।।५५।।

It is also maintained in *Yogācāra* Buddhism that in matters of the external world also, the intellect, though assuming the form of different objects in course of their perception, does not become many. (55)

Now, is being put forth the definition of a reflection:

नन्वित्थं प्रतिबिम्बस्य लक्षणं किं तदुच्यते।
अन्यव्यामिश्रणायोगात्तद्भेदाशक्यभासनम्।।
प्रतिबिम्बमिति प्राहुर्दर्पणे वदनं यथा ।।५६।।

Reflection is said to be that entity which without getting mixed up with anything else manifests itself with the aid of something else without the aid of which it cannot manifest itself. Example of it is the reflection of the face in the mirror. (56)

बोधमिश्रमिदं बोधाद्भेदेनाशक्य भासनम्।
परतत्त्वादि बोधे किं प्रतिबिम्बं न भण्यते ।।५७।।

The world is mixed up with its awareness as it cannot appear as anyway separate from the awareness. Is the reflection not called here as the eventual reality? (57)

लक्षणस्य व्यवस्थैषाऽकस्माच्चेद्बिम्बमुच्यताम्।
प्राज्ञा वस्तुनि युज्यन्ते न तु सामयिके ध्वनौ ।।५८।।

This is the arrangement of the definition of things here. There is no harm in naming reflections as the actual objects altogether. Wise people concern themselves with the actuality and do by no means permit themselves to be influenced by rumours. (58)

ननु न प्रतिबिम्बस्य विना बिम्बं भवेत्स्थितिः।
किं ततः प्रतिबिम्बे हि बिम्बं तादात्म्यवृत्ति न ॥५९॥

Now, to take up the problem of the possibility and impossibility of the reflection without the original object. The question is does the original object not lie in its identical form in its reflection? (59)

अतश्च लक्षणस्यास्य प्रोक्तस्य तदसंभवे।
न हानिर्हेतुमात्रे तु प्रश्नोयं पर्यवस्यति ॥६०॥

Therefore, if this characteristic feature, as presented herewith, does not obtain in the reflection, it does not cause any harm as it gets reduced only to causality. (60)

तत्रापि च निमित्ताख्ये नोपादाने कथंचन।
निमित्तकारणानां च कदाचित्क्वापि संभवः ॥६१॥

Out of two kinds of cause, what is operative in this case is not the material but only the efficient which incidentally can be applicable anywhere. (61)

अत एव पुरोवर्तिन्यालोके स्मरणादिना।
निमित्तेन धनेनास्तु संक्रान्तदयिताकृतिः ॥६२॥

For example, a lover can see the image of his beloved reflected in the light ahead of him owing to the intensity of her remembrance in him. (62)

अन्यथा संविदारूढा कान्ता विच्छेदयोगिनी।
कस्माद्भाति न वै संविद् विच्छेदं पुरतोगता ॥६३॥

Otherwise the beloved, who has been separated from her lover, when coming to be remembered by him, may not appear before him if not in the form of reflection. (63)

अत एवान्तरं किंचिंद्धीसंज्ञं भवतु स्फुटम्।
यत्रास्य विच्छिदा भानं संकल्पस्वप्नदर्शने ॥६४॥

Therefore, it is certain that in between the lover and the beloved there must be some intervening factor like the intellect owing to which in the event of separation, the image appears in the form of imagination and dream. (64)

अतो निमित्तं देवस्य शक्तयः सन्तु तादृशे।
इत्थं विश्वमिदं नाथे भैरवीयचिदम्बरे।
प्रतिबिम्बमलं स्वच्छे न खल्वन्यप्रसादतः ॥६५॥

In this case, the role of the efficient cause may be played by the forces of the Lord. Thus, this entire world is to be regarded as a taintless reflection of the Lord on the clean canvas of consciousness devoted to Bhairava and hence as due to the grace of none whosoever. (65)

अनन्यापेक्षिता यास्य विश्वात्मत्वं प्रति प्रभोः।
तां परां प्रतिभां देवीं संगिरन्ते ह्यनुत्तराम् ॥६६॥

The dependence of the Lord on none in this respect is His oneness with the world which is known as His unique and supreme genius. (66)

अकुलस्यास्य देवस्य कुलप्रथनशालिनी।
कौलिकी सा परा शक्तिरवियुक्तो यया प्रभुः ॥६७॥

The Lord remains always united with His Supreme Force known as *Kaulikī* as it is She who has expanded His family who otherwise is shorn of all familial relationships. (67)

तयोर्यद्यामलं रूपं स संघट्ट इति स्मृतः ।
आनन्दशक्तिः सैवोक्ता यतो विश्वं विसृज्यते ॥६८॥

This conjugal form of them is known as *saṅghatta* while His Force is known as the Force of Delight on account of whom this world is released. (68)

परापरात्परं तत्त्वं सैषा देवी निगद्यते।
तत्सारं तच्च हृदयं स विसर्गः परः प्रभुः॥६९॥

This Devī, divine essence or force, is known as the transcendent as well as the immanent. She is the essence and the heart while that transcendent Lord Śiva is the release of the creation. (69)

देवीयामलशास्त्रे सा कथिता कालकर्षिणी ।
महाडामरके यागे श्रीपरा मस्तके तथा ।।७०।।
श्री पूर्वशास्त्रे सा मातृसद्भावत्वेन वर्णिता।

In the *Devīyāmala Tantra*, She is known as *Kālakarṣinī*, while in the *Mahādāmara Tantra*, She is named as *Srī* and *Parā* at the top of all. In *Pūrva Śāstra* she has been accorded the status of the mother. (70-71a)

संघट्टेऽस्मिंश्चिदात्मत्वाद्यत्तत्प्रत्यवमर्शनम् ।। ७१।।
इच्छाशक्तिरघोराणां शक्तीनां सा परा प्रभुः।
सैव प्रक्षुब्धरूपा चेदीशित्री संप्रजायते ।।७२।।
तदा घोराः परा देव्यो जाताः शैवाध्वदैशिकाः।

In this act of their mixing with one another, *saṅghatta*, contemplation on them as forces of consciousness assumes the form of their supreme controllers as the power of will. As such, being agitated it assumes the role of their controller; then are born the terrible supernal goddesses acting as directresses of the path of Śiva. (71b-73a)

स्वात्मप्रत्यवमर्शो यः प्रागभूदेकवीरकः ।।७३।।
ज्ञातव्यविश्वोन्मेषात्मा ज्ञानशक्तितया स्थितः।
इयं परापरा देवी घोरां या मातृमण्डलीम् ।।७४।।
सृजत्यविरतं शुद्धाशुद्धमार्गैकदीपिकाम्।
ज्ञेयांशः प्रोन्मिषन्क्षोभं यदैति बलवत्त्वतः।।७५।।
ऊनताभासनं संविन्मात्रत्वे जायते तदा।
रूढं तज्ज्ञेयवर्गस्य स्थितिप्रारम्भ उच्यते ।।७६।।
रूढिरेषा विबोधाब्धेश्चित्राकारपरिग्रहः।
इदं तद्बीजसंदर्भबीजं चिन्वन्ति योगिनः ।।७७।।

The self-contemplation which is the beginning became the sole hero, became sustained in the capacity of the power of knowledge on account of unfolding whatever deserves to be known. This is the higher and the lower goddess who create the group of awful mothers continuously treading along the clean and unclean paths serving as a single lamp. Unfolding the agitation when the part of what is to be known becomes empowered, then depression becomes set in the consciousness. That state is known as the beginning of that of rigidity in whatever is to be known. This is the context of the seed which yogins pick up. (73b-77)

इच्छाशक्तिर्द्विरूपोक्ता क्षुभिताक्षुभिता च या।
इष्यमाणं हि सा वस्तु द्वैरूप्येणात्मनि श्रयेत् ॥७८॥

The Will-power is said to be of two kinds, agitated and unagitated which should accord resort to the desired object in a twofold manner. (78)

अचिरद्युतिभासिन्या शक्त्या ज्वलनरूपया।
इष्यमाणसमापत्तिः स्थैर्येणाथ धरात्मना ॥७९॥

These manners are one in the form of quick illumination like the flame of fire and second as conservation of the desired object steadily like that of the earth. (79)

उन्मेषशक्तावस्त्येतज्ज्ञेयं यद्यपि भूयसा।
तथापि विभवस्थानं सा न तु प्राच्यजन्मभूः ॥८०॥

Although this is to be understood profoundly in the power of unfoldment even then that is not the ground of the established ground of birth of diversity. (80)

इच्छाशक्तेरतः प्राहुश्चातूरूप्यं परामृतम्।
क्षोभान्तरस्यासद्भावान्नेदं बीजं च कस्यचित् ॥८१॥

Icchāśakti this term has four letters involved in its composition. It is of the form of root and is regarded as supernal bliss. Due to lack of agitation in it, it does not act as the seed of anyone. (81)

प्रक्षोभकत्वं बीजत्वं क्षोभाधारश्च योनिता।
क्षोभकं संविदो रूपं क्षुभ्यति क्षोभयत्यपि ॥८२॥
क्षोभ: स्याज्ज्ञेयधर्मत्वं क्षोभणा तद्बहिष्कृति:।
अन्त:स्थविश्वाभिन्नैकबीजांशविसिसृक्षुता ॥८३॥
क्षोभोऽतदिच्छे तत्त्वेच्छा भासनं क्षोभणां विदु:।
यदैक्यापत्तिमासाद्य तदिच्छा कृतिनी भवेत् ॥८४॥
क्षोभाधारमिमं प्राहु: श्रीसोमानन्दपुत्रका:।

To cause agitation is the task of consciousness. It gets agitated within itself as well as causes agitation in others. Agitation should be an attribute of knowability while causing agitation, *kṣobhanā*, needs to be taken as instigation to get agitated and be externalised. The whole world lies in a potential form compressed within the Creator (like the feather, etc. of the peacock in its egg). Each item of that potential content serves as the seed. The agitation within the Creator, though unwilled, is known as *kṣobhanā* which having attained oneness with Him becomes creative. The disciples of the revered Somānanda have characterised it the basis of (creative) agitation. (82-85a)

संविदामीषणादीनामनुद्भिन्नविशेषकम् ॥८५॥
यज्ज्ञेयमात्रं तद्बीजं यद्योगाद्बीजता स्वरे।

The aspiration of consciousness without manifestation of any specification in it due to having remained only in its cognitive form is known as the seed, *bīja* by virtue of which vowels are known as seeds. (85b-86a)

तस्य बीजस्य सैवोक्ता विसिसृक्षा य उद्भव:।
यतो ग्राह्यमिदं भास्यद्भिन्नकल्पं चिदात्मन: ॥८६॥

The unfoldment of this seed is known as the wish to create the multiplicity on account of which becomes the creation obviously acceptable as separate from the Creator as sheer Consciousness Itself. (86b)

एष क्षोभ: क्षोभणा तु तूष्णींभूतान्यमातृगम्।
हठाद्यदौदासीन्यांशच्यावनं संविदो बलात् ॥८७॥

This agitation and the consequent act of getting agitated, though remaining silent in other letters, i.e., the consonants, become forced to get rid of their silence by virtue of the consciousness. (87)

जातापि विसिसृक्षासौ यद्विमर्शान्तरैक्यतः।
कृतार्था जायते क्षोभाधारोऽत्रैतत्प्रकीर्तितम् ॥८८॥

The wish to unfold the multiplicity from within it with the aid of contemplation and by virtue of getting one with it, becomes fulfilled by turning into the basis of the agitation, as it is called. (88)

ततस्तदान्तरं ज्ञेयं भिन्नकल्पत्वमिच्छति।
विश्वबीजादतः सर्वं बाह्यं बिम्बं विवर्त्स्यति ॥८९॥

Consequently that inner awareness wishes to unfold itself in the form of the creation as different from the Creator Himself. As a result of this wish the entire external world as the original of the reflection gets expanded from the seed (of the consciousness). (89)

क्षोभ्यक्षोभकभावस्य सतत्त्वं दर्शितं मया।
श्रीमन्महेश्वरेणोक्तं गुरुणा यत्प्रसादतः ॥९०॥

Thus has been expounded by me the operation of the forces of agitation and agitator as received by me from my revered teacher, the great devotee of Śiva. (90)

प्रकृतं ब्रूमहे नेदं बीजं वर्णचतुष्टयम्।
नापि योनिर्यतो नैतत्क्षोभाधारत्वमृच्छति ॥९१॥
आत्मन्येव च विश्रान्त्या तत्प्रोक्तममृतात्मकम्।

Let us come to the main topic. These four letters, i.e., *ṛ, ṝ, lṛ* and *lṝ* are neither seed nor the female organ of procreation, *bhaga*, the basis of reproduction. They are self-contented and hence are characterised as immortal. (91-92a)

इत्थं प्रागुदितं यत्तत्पञ्चकं तत्परस्परम् ॥९२॥
उच्छलद्विविधाकारमन्योन्यव्यतिमिश्रणात्।

योऽनुत्तरः परः स्पन्दो यश्चानन्दः समुच्छलन् ।।९३।।
ताविच्छोन्मेषसंघट्टाद् गच्छतोऽतिविचित्रताम्।
अनुत्तरानन्दचिती इच्छाशक्तौ नियोजिते ।।९४।।

Thus, the five letters, which have already been referred to, by getting coalesced with one another get transformed into various forms. (Such as a + a = ā; a + i = ai; a + u = o; a + ṛ = ar; a + o = au; i + u = y; u + a = v). Due to interaction of desire and unfoldment they have assumed peculiar forms. However, delight and consciousness uniquely remain constant in the force of the desire. (92b-94)

त्रिकोणमिति तत्प्राहुर्विसर्गामोदसुन्दरम्।
अनुत्तरानन्दशक्ती तत्र रूढिमुपागते ।।९५।।

The triangular e (ए) is said to be beautified by the delight of manifestation (as its three angles stand for desire, knowledge and action). Unique delight and force remain constant with them. (95)

त्रिकोणद्वित्वयोगेन व्रजतः षडरस्थितिम्।
त एवोन्मेषयोगेऽपि पुनस्तन्मयतां गते ।।९६।।

The two triangles combined with each other assume the shape of a hexagon. On the point of unfoldment these angles also become identical with the Creation (i.e., *Ṣaḍānana*). (96)

क्रियाशक्तेः स्फुटं रूपमभिव्यङ्क्तः परस्परम्।
इच्छोन्मेषगतः क्षोभो यः प्रोक्तस्तद्गतेरपि ।।९७।।
त एव शक्ती तादूप्यभागिन्यौ नान्यथास्थिते।
नन्वनुत्तरतानन्दौ स्वात्मना भेदवर्जितौ ।।९८।।
कथमेतावतीमेनां वैचित्रीं स्वात्मनि श्रितौ ।
शृणु तावदयं संविन्नथोऽपरिमितात्मकः ।।९९।।
अनन्तशक्तिवैचित्र्यलयोदयकलेश्वरः ।

The agitations arising in desire and unfoldment and within their products also assume the same form and are not separate from them anyway. What has nothing

higher than itself as also the delight have no varieties of themselves. As such, how is it that both of them have assumed so peculiar forms within themselves? Now listen. The Lord of consciousness is infinite. His is the abode of endless forces in Himself both in regard to their emanation as well as merger. The whole has emerged out of the operation of His forces and He, the Maheśvara is their Lord. (97-100a)

अस्थास्येदेकरूपेण वपुषा चेन्महेश्वरः ।।१००।।
महेश्वरत्वं संवित्त्वं तदत्यक्ष्यद्घटादिवत्।
परिच्छिन्नप्रकाशत्वं जडस्य किल लक्षणम् ।।१०१।।
जडाद्विलक्षणो बोधो यतो न परिमीयते ।
तेन बोधमहासिन्धोरुल्लासिन्यः स्वशक्तयः ।।१०२।।
आश्रयन्त्यूर्मय इव स्वात्मसंघट्टचित्रताम्
स्वात्मसंघट्टवैचित्र्यं शक्तीनां यत्परस्परम् ।।१०३।।
एतदेव परं प्राहुःक्रियाशक्तेः स्फुटं वपुः ।
अस्मिंश्चतुर्दशे धाम्नि स्फुटीभूतत्रिशक्तिके ।।१०४।।
त्रिशूलत्वमतः प्राह शास्ता श्रीपूर्वशासने ।

If the Great Lord were to remain in a singular form, He ought to have relinquished His consciousness as well as Lordship as pitcher, etc., as limitation of illumination is the obvious feature of the inconscient. Distinct from the nature of the inconscient is the nature of consciousness and hence it abides in unlimited consciousness. As such, the mighty forces of the great sea of consciousness take resort to Him as waves of mutual interaction. This mutual interaction of the forces is said to be the manifest form of His force of action. In this fourteen-fold abode of Him in which are being manifest His three forces, lies the significance of His trident as has been spelled out by the writer of the previous scripture, i.e. *Mālinīvijayottara Tantra*. (100b-105a)

निरञ्जनमिदं चोक्तं गुरुभिस्तत्त्वदर्शिभिः ।।१०५।।
शक्तिमानञ्ज्यते यस्मान्न शक्तिर्जातु केनचित्।
इच्छा ज्ञानं क्रिया चेति यत्पृथक्पृथगञ्ज्यते ।।१०६।।
तदेव शक्तिमत्स्वैः स्वैरिष्यमाणादिकैः स्फुटम्।

एतत्त्रितयमैक्येन यदा तु प्रस्फुरेत्तदा ।।१०७।।

The enlightened teachers have characterised this world as blemishless on account of the fact that blemishes affect the forceful and by no means the force itself. Desire, knowledge and action may affect their possessors if cherished separately. In the case of their taking resort to one and the same person together, they eliminate the adverse effects of one another by themselves. (105a-107)

न केनचिदुपाधेयं स्वस्वविप्रतिषेधतः ।
लोलीभूतमतः शक्तित्रितयं तत्त्रिशूलकम् ।
यस्मिन्नाशु समावेशाद्भवेद्योगी निरञ्जनः ।।१०८।।

Thus, as these three forces are obstructive of the adverse effect of one another in Śiva, the yogin's absorption of himself in Him makes him quickly spotless. (108)

इत्थं परामृतपदादारभ्याष्टकमीदृशम्।
ब्राह्म्यादिरूपसंभेदाद्यात्यष्टाष्टकतां स्फुटम् ।।१०९।।

Thus, beginning from the initial six (*ṛ, ṝ, lṛ, lṝ, e, ai*) letters with addition of *o* and *au* with them these eight letters being multiplied by the number of goddesses associated with them which, too, are eight, the number reaches to sixty-four which is the result of variation due to externalisation. (109)

अत्रानुत्तरशक्तिः सा स्वं वपुः प्रकटस्थितम् ।
कुर्वन्त्यपि ज्ञेयकलाकालुष्याद्बिन्दुरूपिणी ।।११०।।

Herewith the unique force manifests its body and makes it obvious in spite of retaining its form as the point. (110)

उदितायां क्रियाशक्तौ सोमसूर्याग्निधामनि।
अविभागः प्रकाशो यः स बिन्दुः परमो हि नः ।।१११।।

The point (.) remains the undivided light and the supreme for us in spite of the rising from within it the moon, the sun and the fire by virtue of the power of action since it is Śiva Himself. (111)

तत्त्वरक्षाविधाने च तदुक्तं परमेशिना।
हृत्पद्मण्डलान्तःस्थो नरशक्तिशिवात्मकः ॥११२॥

It has been stated by Lord Śiva Himself in *Tattva Rakṣā Vidhāna* that the power of the human individual is pervaded by Śiva in the lotuses of the heart, the middle of the eye-brows, and the brain. (112)

बोद्धव्यो लयभेदेन बिन्दुर्विमलतारकः।
योऽसौ नादात्मकः शब्दः सर्वप्राणिष्ववस्थितः ॥११३॥

Through the breakage of the sound on these locations needs to be understood the start of the point which, indeed, is lying there within all living beings in the verbal form. (113)

अध ऊर्ध्वविभागेन निष्क्रियेणावतिष्ठते।
ह्लादतैक्ष्ण्यादिवैचित्र्यं सितरक्तादिकं च यत् ॥११४॥
स्वयं तन्निरपेक्षोऽसौ प्रकाशो गुरुराह च।
यन्न सूर्यो न वा सोमो नाग्निर्भासयतेऽपि च ॥११५॥
न चार्कसोमवह्नीनां तत्प्रकाशाद्विना महः।
किमप्यस्ति निजं किं तु संविदित्थं प्रकाशते ॥११६॥

(That verbal sound) subsists within all inactive having divided itself into the below (*apāna*) and the up (*prāṇa*). The teacher has said that the light is shorn of peculiar attributes like pleasantness, bitterness, whiteness, redness, etc. and is self-illumined. Neither the sun nor the moon nor even fire illuminates it. (On the contrary) the luminosity of the sun, the moon and the fire would do nothing in the absence of that Light. It is the light of one's own inner being, which, indeed, is the illumination of consciousness. (114-116)

स्वस्वातन्त्र्यप्रभावोद्यद्विचित्रोपाधिसंगतः।
प्रकाशो याति तैक्ष्ण्यादिमवान्तरविचित्रताम् ॥११७॥

Being hidden by the peculiar superimposition born of the autonomy of the Lord it attains the peculiarity of bitterness, etc. (in the form of the sun, etc.) (117)

दुर्दर्शनोऽपि धर्मांशुः पतितः पाथसां पथि।
नेत्रानन्दत्वमभ्येति पश्योपाधेः प्रभाविताम् ।।११८।।

The ray of the sun, difficult to bear with otherwise, when looked at via water, becomes pleasing to the eye. Look to the effect of the superimposition! (118)

सूर्यादिषु प्रकाशोऽसावुपाधिकलुषीकृतः ।
संवित्प्रकाशं माहेशमत एव ह्यपेक्षते ।।११९।।

The light of the sun, etc., has been defiled by the superimposition. It, therefore, must essentially be the Light of consciousness belonging to Śiva. (119)

प्रकाशमात्रं सुव्यक्तं सूर्य इत्युच्यते स्फुटम्।
प्रकाश्यवस्तुसारांशवर्षि तत्सोम उच्यते ।।१२०।।

The sun is obviously the fully manifest light while the moon brings down the light carrying with it the essence of the objects which are to be illumined. (120)

सूर्यं प्रमाणमित्याहुः सोमः मेयं प्रचक्षते।।
अन्योन्यमवियुक्तौ तौ स्वतन्त्रावप्युभौ स्थितौ।।१२१।।
भोक्तृभोग्योभयात्मैतदन्योन्योन्मुखतां गतम् ।

The sun is the measure of testing the validity while the moon is the object of the test. Both these are interrelated with each other and yet are independent of each other. They are the subject and object of each other and thus are interdependent. (121-122a)

ततो ज्वलनचिद्रूपं चित्रभानुः प्रकीर्तितः ।।१२२।।
योऽयं वह्नेः परं तत्त्वं प्रमातुरिदमेव तत् ।

Therefore fire is like the consciousness. On account of the variety of its light, it is described as *citrabhānu*, possessed of various kinds of light. The supreme essence of fire is the same as that of the knower. (122b-123a)

संविदेव तु विज्ञेयतादात्म्यादनपेक्षिणी ।।१२३।।
स्वतन्त्रत्वात्प्रमातोक्ता विचित्रो ज्ञेयभेदतः।

Consciousness, on the other hand, owing to its nature of becoming identified with the object, does not depend on anything else. Owing to its autonomy, it is characterised as the knower particularly as different from the object. (123b-124a)

सोमांशदाह्यवस्तूत्थवैचित्र्याभाबृंहितः ।।१२४।।
तत एवाग्निरुदितश्चित्रभानुर्महेशिना।

Fire manifests itself in various colours due to the object it burns and hence has been described by the Great Lord as *citrabhānu*, possessed of various kinds of light. (124b-125a)

ज्ञेयाद्युपाय-संघातनिरपेक्षैव संविदः ।।१२५।।
स्थितिर्मातहमस्मीति ज्ञाता शास्त्रज्ञवद्यतः।

The status of consciousness is different from the coordinate complex of the object and the means of knowledge, 'I am the knower' enjoying the position akin to that of the knower of the scriptures. This is the 'I' asserted feeling of the knower. (125b-126a)

अज्ञ एव यतो ज्ञातानुभवात्मा न रूपतः ।।१२६।।
न तु सा ज्ञातृता यस्यां शुद्धज्ञेयाद्यपेक्षते।

The knower is ignorant as he does not share the experience of the real Knower. There does not lie any knowledgeability where it stands in need of having anything to be known. (126b-127a)

तस्यां दशायां ज्ञातृत्वमुच्यते योग्यतावशात् ।।१२७।।
मानतैव तु सा प्राच्यप्रमातृपरिकल्पिता।
उच्छलन्त्यपि संवित्तिः कालक्रमविवर्जनात् ।।१२८।।
उदितैव सती पूर्णा मातृमेयादिरूपिणी।

In spite of manifesting itself as knower, known and knowledge, consciousness is not bound by the process of time and hence remains constantly awake in its full form. (127b-129a)

पाकादिस्तु क्रिया कालपरिच्छेदात्क्रमोचिता ।।१२९।।
मतान्त्यक्षणवन्ध्यापि न पाकत्वं प्रपद्यते ।

The act of cooking, etc. is bound by the process of time. Following the last moment of cooking it has to stop from the act. (129b-130a)

इत्थं प्रकाशतत्त्वस्य सोमसूर्याग्निता स्थिता ।।१३०।।
अपि मुख्यं तत्प्रकाशमात्रत्वं न व्यपोह्यते।

Thus gets established the luminosity of luminaries in the form of the sun, the moon and fire. (They as such, may appear and disappear) but the essential luminosity which is the main object of contention here does not disappear altogether. (130b-131a)

एषां यत्प्रथमं रूप ह्रस्वं तत्सूर्य उच्यते ।।१३१।।
क्षोभानन्दवशाद्दीर्घविश्रान्त्या सोम उच्यते।
यत्तत्परं प्लुतं नाम सोमानन्दात्परं स्थितम् ।।१३२।।
प्रकाशरूपं तत्प्राहुराग्नेयं शास्त्रकोविदाः।

Out of these the first short form is said to be solar while due to inherence of agitation and delight in it the second one involving a longer pause is characterised as lunar and knowers of scriptures have called the luminous one, the lengthened as in that of fire. (131b-133a)

अत्र प्रकाशमात्रं यत्स्थिते धामत्रये सति ।।१३३।।
उक्तं बिन्दुतया शास्त्रे शिवविन्दुरसौ मतः।

Fire is sheer illumination in all the three worlds. It is said in the scripture as the point (*bindu*). It is rather the point representative of Śiva. (133b-134a)

मकारादन्य एवायं तच्छायामात्रधृद्यथा ॥१३४॥
रलहा: षण्ठवैसर्गवर्णरूपत्वसंस्थिता: ।

Bindu is different from the letter *m* which is only its shadow, *r, l* and *h* are shadows of *ṛ, ḷ,* and *visarga* (:) remaining in the list as the sixth letter. (134b-135a)

इकार एव रेफांशच्छाययान्यो यथा स्वर: ॥१३५॥
तथैव महलेशाद: सोऽन्यो द्वेधास्वरोऽपि सन्।

The vowel *i* is a shadow of the consonant *r* the role of a vowel. In the same way *a* assumes the form of *aḥ* and thus becomes *bindu* (.) as well as *visarga* (:). (135b-136a)

अस्यान्तर्विसिसृक्षासौ या प्रोक्ता कौलिकी परा ॥१३६॥
सैव क्षोभवशादेति विसर्गात्मिकतां ध्रुवम्।

The power of creativity latent inside *a* is known as the higher form of the *kuṇḍalinī*. It is this very force which being agitated tends obviously to manifest itself in various forms. (136b-137a)

उक्तं च त्रिशिर:शास्त्रे कलाव्याप्त्यन्तचर्चने ॥१३७॥
कला सप्तदशी तस्मादमृताकाररूपिणी।
परापरस्वस्वरूपबिन्दुगत्या विसर्पिता ॥१३८॥
प्रकाश्यं सर्ववस्तूनां विसर्गरहिता तु सा।
शक्तिकुण्डलिका चैव प्राणकुण्डलिका तथा ॥१३९॥
विसर्गप्रान्तदेशे तु परा कुण्डलिनीति च।
शिवव्योमेति परमं ब्रह्मात्मस्थानमुच्यते ॥१४०॥
विसर्गमात्रं नाथस्य सृष्टिसंहारविभ्रमा:।
स्वात्मन: स्वात्मनि स्वात्मक्षेपो वैसर्गिकी स्थिति: ॥१४१॥

In the Triśira Śāstra it has been said in the context of manifestation of *kalā* that *a* is the seventeenth form of *kalā*, fraction, and therefore of the form of immortality. It has spread out in the form of point (.) everywhere indicating its

transcendent and immanent forms by the placement of the points one above and the other below to it (:). It illuminates all things (in the form of the knower, object of knowledge and the process of knowing itself) in its potential form. It is also characterised as the *śakti-kuṇḍalikā* as well as the *prāṇa-kuṇḍalikā*. In the state beyond that of manifestation, it is known as the *parā-kuṇḍalinī*, transcendent *kuṇḍalinī* its location being in Supreme Brahman or Śiva Vyoman, creation and withdrawal of the world being illusory, the sheer will of the Lord to expand Himself out of Himself well within Himself. (137b-141)

विसर्ग एवमुत्सृष्ट आश्यानत्वमुपागतः।
हंसः प्राणो व्यंञ्जनं च स्पर्शश्च परिभाष्यते ।।१४२।।

It is sheer emission which being released and getting expanded becomes *haṁsa* and *prāṇa* and is pronounced as a consonant as it is produced by the contact in the vocal organ. (142)

अनुत्तरं परं धाम तदेवाकुलमुच्यते।
विसर्गस्तस्य नाथस्य कौलिकी शक्तिरुच्यते ।।१४३।।

It is symbolic of the highest abode of the Lord and is characterised as *akula*, unfamilial, while the emission of the world is ascribed to the *kaulikī* Force of Him. (143)

विसर्गता च सैवास्या यदानन्दोयक्रमात् ।
स्पष्टीभूतक्रियाशक्तिपर्यन्ता प्रोच्छलत्स्थितिः ।।१४४।।

The emitting of the will of the Supernal Force lies in the fact that she goes on making herself manifest until her delight permits her to go on acting up to the end. (144)

विसर्ग एव तावान्यदाक्षिप्तैतावदात्मकः ।
इयद्रूपं सागरस्य यदनन्तोर्मिसंततिः ।।१४५।।

The task of emission goes on revealing itself so much as does the vibration of the ocean in the infinitude of the waves. (145)

अत एव विसर्गोऽयमव्यक्तहकलात्मकः।
कामतत्त्वमितिश्रीमत्कुलगुह्वर उच्यते ॥१४६॥

This emission is a part of the sound *ha* and, therefore, it has been characterised in *Kulaguhvara* as *kāma*, sheer desire. (146)

यत्तदक्षरमव्यक्तं कान्ताकण्ठे व्यवस्थितम्।
ध्वनिरूपमनिच्छं तु ध्यानधारणवर्जितम् ॥१४७॥

It is that inaudible immortal sound which lies implicit in the throat of the beloved, in the form of sound, desireless and bereft of the act of meditation and sustenance. (147)

तत्र चित्तं समाधाय वशयेद्युगपज्जगत् ।
अत एव विसर्गस्य हंसे यद्वत्स्फुटा स्थितिः ॥१४८॥
तद्वत्सानुत्तरादीनां कादिसान्ततया स्थितिः ।

Having concentrated one's *citta* on that sound, one may exercise control on the entire universe. This is why as the act of emission is explicit in the sound *h* of the word *haṁsa*, even so all the sounds from *k* to *s* (of the *devanāgarī* alphabet) along with the vowels lie latent in the emission. (148-149a)

अनुत्तरात्कवर्गस्य सूतिः पञ्चात्मनः स्फुटम् ॥१४९॥
पञ्चशक्त्यात्मतावेश एकैकत्र यथा स्फुटः।

As the *K* group of sounds get born of the *anuttarā*, even so oneness with the five forces becomes explicit. (149b-150a)

इच्छाशक्तेः स्वस्वरूपसंस्थाया एकरूपतः ॥१५०॥
चवर्गः पञ्चशक्त्यात्मा क्रमप्रस्फुटतात्मकः।
या तूक्ता ज्ञेयकालुष्य-भाक्क्षिप्रस्थिरयोगतः ॥१५१॥
द्विरूपायास्ततो जातं ट-ताद्यं वर्गयुग्मकम्।
उन्मेषात्पादिवर्गस्तु यतो विश्वं समाप्यते ॥१५२॥

From the integral and essential form of the will as represented by the sound *i* is born the group of the sound *c*, it, too, consisting of five letter manifesting themselves from their points of articulation in the same order. When the sound *i* becomes contaminated by its object, it assumes the form of *ṛ* and *ḷ*. The process of contamination works in a twofold manner, quick and constant. The quick contamination results in the group of *ṭ* sound while the constant one working on *ḷ* results in the *t*-sound group. The tendency of emission working on *u* gives rise to the *p*-sound group. Herein ends the manifestation of the entire universe. (150b-152)

ज्ञेयरूपमिदं पञ्चविंशत्यन्तं यतः स्फुटम्।
ज्ञेयत्वात्स्फुटतः प्रोक्तमेतावत्स्पर्शरूपकम् ।।१५३।।

This group of twenty-five sounds is extremely obvious. On account of its obviousness as also cognisance, these twenty-five sounds have been accorded the imagery of contact letters. (153)

NOTE:

More precisely, the word *sparśa*, contact in this context has been used on account of actual contact between two points in the vocal organ in the process of pronouncing these sounds.

इच्छाशक्तिश्च या द्वेधा क्षुभिताक्षुभितत्वतः।
सा विजातीयशक्त्यंशप्रोन्मुखी याति यात्मताम् ।।१५४।।

The will-power in its two agitated and unagitated forms when getting inclined to form a series different from its own, assumes the form of the sound *y*. (154)

सैव शीघ्रतरोपात्तज्ञेयकालुष्यरूषिता।
विजातीयोन्मुखत्वेन रत्वं लत्वं च गच्छति ।।१५५।।

The same sound being contaminated quickly by its object and on account of its inclination to become different from itself assumes the form of sounds *r* and *l*. (155)

यद्वदुन्मेषशक्तिर्द्विरूपा वैजात्यशक्तिगा।
वकारत्वं प्रपद्येत सृष्टिसारप्रवर्षकम् ।।१५६।।

Exactly as it did earlier in the transformation of *y* into *r* and *l*, the same power of manifestation willing to assume a different form of its dual action results in the outcome of the sound *v* which (being a representative of god *Varuṇa*) rains down the essence of the creation. (156)

इच्छैवानुत्तरानन्दयाता शीघ्रत्वयोगतः।
वायुरित्युच्यते वह्निर्भासिनात्स्थैर्यतो धरा ।।१५७।।

It is the will itself which being quickened in its action assumes the form of *vāyu*, air and of *vahini*, fire, on account of its luminosity and of *dharā*, the earth, on account of its stability. (157)

इदं चतुष्कमन्तःस्थमत एव निगद्यते।
इच्छाद्यन्तर्गतत्वेन स्वसमाप्तौ च संस्थितेः ।।१५८।।

These four *y, r, l* and *v* sounds are known as *antaḥstha*, staying within, on account of their entry within desire and unfoldment and stability there following their action. (158)

सजातीयकशक्तीनामिच्छाद्यानां च योजनम् ।
क्षोभात्मकमिदं प्राहुः क्षोभाक्षोभात्मनामपि ।।१५९।।

When vowels of the same kind coalesce with each other, they result in the outcome of the lengthened one irrespective of the fact whether they are long or short. Examples are i + i = ī, i + ī = ī, ī + ī = ī. (159)

अनुत्तरस्य साजात्ये भवेत्तु द्वितयी गतिः।
अनुत्तरं यत्तत्रैकं तच्चेदानन्दसूतये ।।१६०।।
प्रभविष्यति तद्योगे योगः क्षोभात्मकः स्फुटः।
अत्राप्यनुत्तरं धाम द्वितीयमपि सूतये ।।१६१।।

When the letter *a* coalesces with the same *a*, it results the second position. In one

case, it becomes lengthened and produces delight. Example is *daṇda* + *agram* = *daṇdāgram*. In the other one, it remains the same *ā* particularly when followed by the same *guṇa* vowel. (160-161)

न पर्याप्तं तदा क्षोभं विनैवानुत्तरात्मता।
इच्छा या कर्मणा हीना या चैष्टव्येन रूषिता ॥१६२॥

In this case, the agitation does not prove sufficient to lengthen the vowel *a*. Desire bereft of action remains stunted by the desired. (162)

शीघ्रस्थैर्यप्रभिन्नेन त्रिधा भावमुपागता।
अनुन्मिषितमुन्मीलत्प्रोन्मीलितमिति स्थितम् ॥१६३॥

Quick dispersal from the stasis results in a threefold result, namely, unmanifest, manifest and fully manifest. (163)

इष्यमाणं त्रिधैतस्यां ताद्रूप्यस्यापरिच्युतेः।
तदेव स्वोष्मणा स्वात्मस्वातन्त्र्य प्रेरणात्मना ॥१६४॥

The desired object in this case takes a threefold conversion without any movement away from its original status. That conversion takes place owing to addition of vehemence and instigation for exercise of autonomy of oneself. (164)

बहिर्भाव्य स्फुटं क्षिप्तं श-ष सत्रितयं स्थितम्।
तत एव सकारेऽस्मिन्स्फुटं विश्वं प्रकाशते ॥१६५॥

The sound *s* coming to the verge of manifestation assumes three forms as *s, ś,* and *ṣ*. This is why the statement goes that in the sound *s* the entire universe is shining clearly. (165)

अमृतं च परं धाम योगिनस्तत्प्रचक्षते।
क्षोभाद्यन्तविरामेषु तदेव च परामृतम् ॥१६६॥

Yogins characterise it as the highest abode of immortality. On coming to the point of rest following the end as well as preceding the beginning the agitation becomes the highest state of immortality. (166)

सीत्कारसुखसद्भावसमावेशसमाधिषु ।
तदेव ब्रह्म परममविभक्तं प्रचक्षते ॥१६७॥

Coming as the initial sound in the delightful words *sī, sukha, sadbhāva, samāveśa* and *samādhi* it amounts to refer to the state of Brahman in its full sense. (167)

उवाच भगवानेव तच्छ्रीमत्कुलगुह्वरे।
शक्तिशक्तिमदैकात्म्यलब्धान्वर्थाभिधानके ॥१६८॥

Lord Śiva Himself has explained it in the text known as *Kulaguhvara*, in which the unity of the Force and the Forceful has been actualised. (168)

काकचञ्चुपुटाकारं ध्यानधारणवर्जितम्।
विषतत्त्वमनच्काख्यं तव स्नेहात्प्रकाशितम् ॥१६९॥

O Lady, I have explained this in that text out of my love towards you how that (supernal) state is (firm) like the closed beak of a crow, bereft of meditation as well as sustenance in that state, which is all-pervading and shorn of discontinuity. (169)

कामस्य पूर्णता तत्त्वं संघट्टे प्रविभाव्यते।
विषस्य चामृतं तत्त्वं छाद्यत्वेऽणोश्च्युते सति ॥१७०॥

(I have explained) how in the interaction (between the lover and the beloved in the act of sex) there becomes manifest desire in fullness particularly when the pervasive ambrosia of the individual falls from its position. (170)

व्याप्त्रीशक्तिर्विषं यस्मादव्याप्तुश्छादयेन्महः।
निरञ्जनं परं धाम तत्त्वं तस्य तु साञ्जनम् ॥१७१॥
क्रियाशक्त्यात्मकं विश्वमयं तस्मात्स्फुरेद्यतः।
इच्छा कामो विषं ज्ञानं क्रिया देवी निरञ्जनम् ॥१७२॥
एतत्त्रयसमावेशः शिवो भैरव उच्यते ।
अत्र रूढिं सदा कुर्यादिति नो गुरवो जगुः ॥१७३॥

Pervasive is the Force so as to conceal the power of illumination of the individual which is blemishless, a fraction of the highest abode and is intended for the manifestation of the world out of it. It embodies within it desire, will, pervasiveness, knowledge and action in an unblemished form. Assimilation of will, knowledge and action is said to be characteristic of Śiva, Bhairava, the tremendous. One should try to reach that state, our teachers have instructed us so. (171-173)

विषतत्त्वे संप्रविश्य न भूतं न विषं न च।
ग्रहः केवल एवाहमिति भावनया स्फुरेत् ।।१७४।।

Following the entry into this pervasive state there does not remain any trace of the past, the present nor even of attachment with the world and instead of these only the sense of one's own pure being becomes manifest. (174)

नन्वत्र षण्ठवर्णेभ्यो जन्मोक्तं तेन षण्ठता।
कथं स्यादिति चेद्ब्रूमो नात्र षण्ठस्य सोतृता ।।१७५।।

It is out of the primary vowels numbering six that all the letters are born. How does it happen like this? Being neutral, these vowels in themselves do not produce anything. (175)

तथाहि तत्रगा यासाविच्छाशक्तिरुदीरिता।
सैव सूते स्वकर्तव्यमन्तःस्थं स्वेष्टरूपकम् ।।१७६।।

It is, indeed, the will-power implicit in these letters which gives rise to these letters as willed by her. (176)

यत्त्वत्र रूषणाहेतुरेषितव्यं स्थितं ततः।
भागात्र प्रसवस्तज्जं कालुष्यं तद्वपुश्च तत् ।।१७७।।

Since there is sufficient cause of getting motivated inside the *ūṣma* sounds that they get agitated and become productive. (177)

ज्ञेयारूषणया युक्तं समुदायात्मकं विदुः।
षण्ठं क्षोभकताक्षोभधामत्वाभावयोगतः।।१७८।।

It is out of a combination of the impression of the object of knowledge and the will to know that *ūṣma* sounds get agitated and begin to serve as the source of agitation. (178)

एतद्वर्णचतुष्कस्य स्वोष्मणाभासनावशात्।
ऊष्मेति कथितं नाम भैरवेणामलात्मना ।।१७९।।

The group of four *antaḥstha* letters are known as *ūṣma* on account of heat being manifest in their pronunciation. These letters have been characterised as *ūṣma* by Bhairava, the spotlessly pure. (179)

कादि-हान्तमिदं प्राहुः क्षोभाधारतया बुधाः।
योनिरूपेण तस्यापि योगे क्षोभान्तरं व्रजेत् ।।१८०।।
तन्निदर्शनयोगेन पञ्चाशत्तमवर्णता।
पञ्चविंशकसंज्ञेयप्राग्वद्भूमिसुसंस्थितम् ।।१८१।।

The letters beginning from *k* and ending with *h* are said by wise people as sustainers of agitation. Being associated with them as womb, one has the likelihood of undergoing another agitation. It is due to association of the initial and the ending sound of this list, i.e., *k + s*, that is formed the fiftieth sound *kṣ* (क्ष) of it. (180-181)

चतुष्कं च चतुष्कं च भेदाभेदगतं क्रमात्।
आद्यं चतुष्कं संवित्तेर्भेदसंधानकोविदम् ।।१८२।।
भेदस्याभेदरूढ्येकहेतुरन्यच् चतुष्टयम्।
इत्थं यद्वर्णजातं तत्सर्वं स्वरमयं पुरा ।।१८३।।
व्यक्तियोगाद्व्यञ्जनं तत्स्वरप्राणं यतः किल।
स्वराणां षट्कमेवेह मूलं स्याद्वर्णसंततौ ।।१८४।।

The group of four *antaḥstha* letters, i.e., *y, r, l* and *v* in combination with four *ūṣma* sounds such as *s, ṣ, ś* and *h* are denotative respectively of difference and non-difference. The first group denotes the difference in the consciousness while the second one shows the non-difference in the difference. Thus, all these sounds get primarily combined with vowels. Since they make the sound manifest, they

are known as *vyañjana*, the breath in them, however, is the vowel itself. In this string of sounds, the vowels involved are basically only six, i.e., *a, ā, i, ī, u, ū.* (182-184)

षडदेवतास्तु ता एव ये मुख्याः सूर्यरश्मयः।
सौराणामेव रश्मीनामन्तश्चान्द्रकला यतः ॥१८५॥
अतोऽत्र दीर्घत्रितयं स्फुटं चान्द्रमसं वपुः।
चन्द्रश्च नाम नैवान्यो भोग्यं भोक्तुश्च नापरम् ॥१८६॥
भोक्तैव भोग्यभावेन द्वैविध्यात्संव्यवस्थितः।
घटस्य न हि भोग्यत्वं स्वं वपुर्मातृगं हि तत् ॥१८७॥
अतो मातरि या रूढिः सास्य भोग्यत्वमुच्यते।

The group of six divinities (presiding over these vowels are the same as are those presiding over the solar rays, namely, *Dahanī, Pacanī, Dhūmrā, Karṣiṇī, Varṣiṇī* and *Rasā*). Since the divisions of the moon are implicit well within the rays of the sun, therefore, the three basic vowels being lengthened form expressly the body of the moon. The moon is none else but the object of enjoyment of the sun. Thus the enjoyer itself has put itself here in a dual form. A pitcher is by no means an object of its own enjoyment but of the enjoyer of it. It is the idea of its user himself which serves as its enjoyer. (185-188a)

अनुत्तरं परामृश्यपरामर्शकभावतः ॥१८८॥
संघट्टरूपतां प्राप्तं भोग्यमिच्छादिकं तथा।

It is the supernal sound *a* which having assumed the dual role of the contemplator and object of contemplation performs the act of contact while the power of will, etc. serve as its object of enjoyment. (188b-189a)

अनुत्तरानन्दभुवामिच्छाद्ये भोग्यतां गते ॥१८९॥
संध्यक्षराणामुदयो भोक्तृरूपं च कथ्यते।

The supernal sound *a* when getting combined with *i* and *u* become indicative of enjoyment and thus are produced the combined sounds like *e* (ए) and o (ओ) which are indicative of the enjoyer. (189b-190a)

अनुत्तरानन्दमयो देवो भोक्तैव कथ्यते ।।१९०।।
इच्छादिकं भोग्यमेव तत एवास्य शक्तिता।

The Deity of the supernal sound *a* is said to be only the enjoyer while *i* , etc. are only the object of enjoyment and therein lies their potentiality. (190b-191a)

भोग्यं भोक्तरि लीनं चेद् भोक्ता तद्वस्तुत: स्फुट:।।१९१।।
अत: षण्णां त्रिकं सारं चिदिष्युन्मेषणात्मकम्।

When the object of enjoyment gets assimilated to the enjoyer, obviously only the enjoyer remains there. Therefore, out of the six basic vowels only the three short ones remain as essential. (191b-192a)

तदेव त्रितयं प्राहुर्भैरवस्य परं मह: ।।१९२।।
तत्त्रिकं परमेशस्य पूर्णा शक्ति: प्रगीयते।

That group of three short vowels, i.e., *a, i,* and *u* represent the highest illumination of Bhairava. Therefore, this triad of basic vowels is characterised as the complete force of the Supernal Lord. (192b-193a)

तेनाक्षिप्तं यतो विश्वमतोऽष्मिन्समुपासिते ।।१९३।।
विश्वशक्तावच्छेदवन्ध्ये जातमुपासनम्।

It is from within this triad that the entire creation has been thrown out. The aspirant needs to worship the Supreme Unbounded Force in the form of this triad. (193b-194a)

इत्येष महिमैतावानिनिति तावन्न शक्यते ।।१९४।।
अपरिच्छिन्नशक्ते: क: कुर्याच्छक्तिपरिच्छिदाम्।

This much is the greatness of the Lord. One cannot imagine as to how much it is. Who can imagine the extent of the Force of the unbounded? (194b-195a)

तस्मादनुत्तरो देव: स्वाच्छन्द्यानुत्तरत्वत: ।।१९५।।
विसर्गशक्तियुक्तत्वात्संपन्नो विश्वरूपक:।

This is why that Transcendent Lord on account of His autonomy and excellence as also by virtue of being associated with His power of expansion that He has assumed the form of the whole of the universe. (195b-196a)

एवं पञ्चाशदामर्शपूर्णशक्तिर्महेश्वरः ॥१९६॥
विमर्शात्मैक एवान्याः शक्तयोऽत्रैव निष्ठिताः।

Thus being equipped with fifty powers of forbearance the great Lord remains in His single self-contemplation forming the abode of several other forces. (196b-197a)

एकाशीतिपदा देवी ह्यत्रान्तर्भावयिष्यते ॥१९७॥

Thus, the goddess of *mātṛkās* really of eighty-one letters becomes accommodated within fifty ones. (197b)

NOTE:

Eighty-one letters of alphabet are as follows:

1. Consonant from *ka* (क) to *kṣa* (क्ष)	=	33
2. Short vowels	=	10
3. Long vowels	=	32
4. Pluta, extra extended, vowels	=	6
		81

एकामर्शस्वभावत्वे शब्दराशिः स भैरवः।
आमृश्यच्छायया योगात्सैव शक्तश्च मातृका ॥१९८॥

Being controlled by the single force of forbearance this alphabet is representative of Bhairava. On account of being associated with the shadow of the forbearance, it is known as *mātṛkā*, alphabet; letters of understanding of the composition of the creation. (198)

सा शब्दराशिसंघट्टाद्भिन्नयोनिस्तु मालिनी।
प्रागवन्नवतयामर्शात् पृथग्वर्गस्वरूपिणी ॥१९९॥

एकैकामर्शरूढो तु सैव पञ्चाशदात्मिका।

Owing to interaction of letters of different nature within it, this alphabet is known as *mālinī*. It is conceived in nine rows as done earlier on account of separate places of articulation of the letters. On account of calculation of the points of articulation in the vocal organ as also emphasis involved in the same process of articulation, the numbers of the letters become fifty. (199-200a)

इत्थं नादानुवेधेन परामर्शस्वभावकः ॥२००॥
शिवो मातापितृत्वेन कर्ता विश्वत्र संस्थितः।

Thus, on account of His contemplative involvement in the form of sound, Śiva indwells the world as its mother and father both together hence as its creator. (200b-201a)

विसर्ग एव शाक्तोऽयं शिवबिन्दुतया पुनः ॥२०१॥
गर्भीकृतानन्तविश्वः श्रयतेऽनुत्तरात्मताम्।

This expansion is, indeed, the work of the Creative Force wherein Śiva is operative as the point. Serving on the one hand as the womb of the creation in its infinity He maintains His transcendence at the same time. (201b-202a)

अपरिच्छिन्नविश्वान्तःसारे स्वात्मनि यः प्रभोः ॥२०२॥
परामर्शः स एवोक्तो द्वयसंपत्तिलक्षणः।

The subsistence of the Lord in His unlimited essence in the boundless universe is His *parāmarśa*, contemplation, involving in it His playing the dual role as the seed as well as the womb. (202b-203a)

NOTE:

It is owing to this dual role of Him that has emerged the sense of 'I' within the creatures.

अनुत्तरविसर्गात्मशिवशक्त्यद्वयात्मनि ॥२०३॥
परामर्शो निर्भरत्वादहमित्युच्यते विभोः।

Although the creation is the result of dual agencies of the Transcendent Śiva and the Force of Expansion of the *Śakti*, the contemplation that emerges is the unified single sense of 'I' representing the Lord alone. (203b-204a)

अनुत्तराद्या प्रसृतिर्हान्ता शक्तिस्वरूपिणी ॥२०४॥
प्रत्याहृताशेषविश्वानुत्तरे सा निलीयते।

Creation extents from the transcendent symbolised by the letter ***a*** and ends with ***h*** and is a transformed state of the Force. Therefore, having withdrawn it from the state of entire expansion it ultimately compresses itself again in the same transcendent ***a***. (204b-205a)

तदिदं विश्वमन्तःस्थं शक्तौ सानुत्तरे परे ॥२०५॥
तत्तस्यामिति यत्सत्यं विभुना संपुटीकृतिः।

Thus this whole world lies within the fold of these two ends as represented by the sounds ***a*** and ***h*** (as is the extent of the alphabet) which is also the extent of the transcendent Force within which it has become compressed in essence by the All-pervading Lord. (205b-206a)

तेन श्रीत्रीशिकाशास्त्रे शक्तेः संपुटिताकृतिः ॥२०६॥

Therefore, it has been maintained as such by the *Triśika Tantra*. (206b)

संवित्तौ भाति यद्विश्वं तत्रापि खलु संविदा।
तदेतत्त्रितयं द्वन्द्वयोगात्संघातततां गतम् ॥२०७॥
एकमेव परं रूपं भैरवस्याहमात्मकम्।
विसर्गशक्तिर्या शंभोः सेत्थं सर्वत्र वर्तते ॥२०८॥
तत एव समस्तोऽयमानन्दरसविभ्रमः।

The world as consciousness, flourishes in consciousness and by virtue of consciousness. All these three roles of consciousness have come to be unified by the force of duality. Only one essence of the transcendent Bhairava manifesting in the form of 'I' operates everywhere by virtue of the Force of Expansion. Consequently, the whole world is a sheer mirage of the experience of delight. (207-209a)

तथाहि मधुरे गीते स्पर्शे वा चन्दनादिके ।।२०९।।
माध्यस्थ्यविगमे यासौ हृदये स्पन्दमानता।
आनन्दशक्तिः सैवोक्ता यतः सहृदयो जनः ।।२१०।।

This fact gets elucidated in melodious or pleasing music, touch of sandal paste, etc., wherein with the elimination of the medium the throb which arises in the heart is by virtue of the force of delight on account of which the person concerned is considered as sensitive (*sahṛdaya*). (209b-210)

पूर्वं विसृज्यसकलं कर्तव्यं शून्यतानले।
चित्तविश्रान्तिसंज्ञोऽयमाणवस्तदनन्तरम् ।।२११।।

First of all, one needs to dismiss all the content of the inner being as if all one's possessions were to be burnt in fire. This state of the inner being (*citta*) is known as *citta-viśrānti*, resting of the atomic self within itself. (211)

दृष्टश्रुतादितद्वस्तुप्रोन्मुखत्वं स्वसंविदि।
चित्तसंबोधनामोक्तः शाक्तोल्लासभरात्मकः ।।२१२।।

This state needs to be followed by another state known as *citta-sambodha*, awakening of inner being. Under this state whatever has been seen and heard of, etc., needs to be surrendered inwardly to the delight of the Force of Śiva. (212)

तत्रोन्मुखत्वतद्वस्तुसंघट्टाद्वस्तुनो हृदि।
रूढेः पूर्णतयावेशान्मितचित्तलयाच्छिवे ।।२१३।।
प्राग्वद्भविष्यदौन्मुख्यसंभाव्यमिततालयात्।
चित्तप्रलयनामासौ विसर्गः शाम्भवः परः ।।२१४।।

As a result of the surrender of all to Śiva and the consequent contact with the bare inner being, followed by complete absorption in Śiva, the inner being gets restored to its primeval state resulting in the elimination of its confinements known as the state of *visarga*, liberation, relating to the state of the transcendent Śiva. (213-214)

तत्त्वरक्षाविधानेऽतो विसर्गत्रैधमुच्यते।
हृत्पद्मकोशमध्यस्थस्तयोः संघट्ट इष्यते ॥२१५॥
विसर्गोऽन्तः स च प्रोक्तश्चित्तविश्रान्तिलक्षणः।
द्वितीयः स विसर्गस्तु चित्तसंबोधलक्षणः ॥२१६॥
एकीभूतं विभात्यत्र जगदेतच्चराचरम्।
ग्राह्यग्राहकभेदो वै किंचिदत्रेष्यते यदा ॥२१७॥
तदासौ सकलः प्रोक्तो निष्कलः शिवयोगतः।
ग्राह्यग्राहकविच्छित्तिसंपूर्णग्रहणात्मकः ॥२१८॥
तृतीयः स विसर्गस्तु चित्तप्रलयलक्षणः।
एकीभावात्मकः सूक्ष्मो विज्ञानात्मात्मनिर्वृतः ॥२१९॥

In the process of safeguarding the sanctity of the essence of the individual, the liberation recommended is of three kinds. Lotus of the heart is said to be the locus of contact of consciousness with its object. First one of the liberations is stoppage of that contact inside the heart. This kind of liberation is known as *citta-viśrānti*. The second kind of liberation is called *citta-sambodha*, awakening of the inner being. This entire world, including both, the mobile and immobile, appears in this state as integrated into one. Whatever distinction between the object and the subject remains here, all that distinction integrally is considered as owing purely to the device of Śiva. When the distinction between the subject and the object gets completely integrated into one act of reception, *citta* becomes completely eliminated. This integrated state of oneness is extremely subtle where the Self becomes absorbed completely into itself. This is the third kind of liberation known as *visarga*. (215-219)

निरूपितोऽयमर्थः श्रीसिद्धयोगीश्वरीमते।
सात्र कुण्डलिनी बीजं जीवभूता चिदात्मिका ॥२२०॥
तज्जं ध्रुवेच्छोन्मेषाख्यं त्रिकं वर्णास्ततः पुनः।

The doctrine has been elucidated in the *Siddha-Yogiśvarī* text. Here it has been referred to as *kuṇḍalinī*, and seed has been taken as Self and hence as pure consciousness. It is from that consciousness-force that has been born the triad of the basic vowels, namely, *a, i, u* standing for the transcendent Śiva, will and knowledge. (220-221a)

आ इत्यवर्णादित्यादियावद्वैसर्गिकी कला ।।२२१।।
ककारादिसकारान्ता विसर्गात्पञ्चधा स च।
बहिश्चान्तश्च हृदये नादेऽथ परमे पदे ।।२२२।।
बिन्दुरात्मनि मूर्धान्त हृदयाद्व्यापको हि सः।
आदिमान्त्यविहीनास्तु मन्त्राः स्युः शरदभ्रवत् ।।२२३।।

From *a* has come out its lengthened form *ā,* from *i icchā,* will, and from *u, unmeṣa*, manifestation. From *k* to *s* have been produced all consonants. This is the manifestation of the creation in the verbal and consequently in its tangible form. These manifestations are internal in the form of sound as well as external in the form of concrete objects. Heart is the locus of the highest status. Besides heart four other locations of this category are throat, middle of the eyebrows, end of the force and the top of the head. It is the point (of consciousness) representing Śiva which pervades throughout all these locations. *Mantras* lacking in involvement of their initial *a* and last consonant *h* in all the mysteriousness are supposed to be ineffective like the cloud of the autumn season. (221b-223)

गुरोर्लक्षणमेतावदादिमान्त्यं च वेदयेत्।
पूज्यः सोऽहमिव ज्ञानी भैरवो देवतात्मकः ।।२२४।।

The characteristic quality of a teacher is that he needs to make the disciple understand both the beginning *a* and the ending *h*, by virtue of making him know these he becomes revered like myself, indeed, as tremendous (Bhairava) as a divine being. (224)

श्लोकगाथादि यत्किंचिदादिमान्त्ययुतं ततः।
तस्माद्विदंस्तथा सर्वं मन्त्रत्वेनैव पश्यति ।।२२५।।

Whatever *śloka* or *mantra* be, it comes within the fold of the initial *a* and the ending *h*. He who knows this, regards all such compositions as *mantras*. (225)

विसर्गशक्तिर्विश्वस्य कारणं च निरूपिता।
ऐतरेयाख्यवेदान्ते परमेशेन विस्तरात् ।।२२६।।

It is the power of manifestation of the Supreme Lord which is the cause of creation of the world. This has been elaborately stated in the Aitareya school of the Vedanta by the Lord Himself. (226)

यल्लोहितं तदग्निर्यद्वीर्यं सूर्येन्दुविग्रहम्।
अ इति ब्रह्म परमं तत्संघट्टोदयात्मकम् ।।२२७।।

The red menstrual stuff (as contributed by the female) has come from fire while the white semen has come from the sun and the moon. The sound ***a*** stands for the Supreme essence known as Brahman. It has emerged as a result of contact between these two kinds of the feminine and masculine stuff. (227)

तस्यापि च परं वीर्यं पञ्चभूतकलात्मकम्।
भोग्यत्वेनान्नरूपं च शब्दस्पर्शरसात्मकम् ।।२२८।।

It is this semen, the highest kind of essence, which has implicit in it all the five elements of creation. It is the object of enjoyment and hence the stuff of consumption by way of use as sound, touch, taste, etc. (228)

शब्दोऽपि मधुरो यस्माद्वीर्योपचयकारकः।
तद्धि वीर्यं परं शुद्धं विसिसृक्षात्मकं मतम् ।।२२९।।

Sound or word is sweet and hence promotive of virility. That virility is supremely pure and has been considered as creative. (229)

तद्बलं च तदोजश्च ते प्राणाः सा च कान्तता।
तस्माद्वीर्यात्प्रजास्ताश्च वीर्यं कर्मसु कथ्यते ।।२३०।।
यज्ञादिकेषु तद्वृष्टौ सौषधीष्वथ ताः पुनः।
वीर्ये तच्च प्रजास्वेवं विसर्गे विश्वरूपता ।।२३१।।

It is the semen which is the strength, vigour, breath (*prāṇa*) and beauty. It is out of this semen that the progeny is born. It is also said to be effective in actions like sacrifices, rain, growth of vegetations, procreation and thus in the multiplication of the facets of the world. (230-231)

शब्दराशिः स एवोक्तो मातृका सा च कीर्तिता।
क्षोभ्यक्षोभकतावेशान्मालिनीं तां प्रचक्षते ।।२३२।।

It is the same semen or virility which assumes the form of the *mātṛkā*, alphabet. On account of playing the actual role of the subject and the object, it is also known as *mālinī*, fashioner. (232)

बीजयोनिसमापत्तिविसर्गोदयसुन्दरा।
मालिनी हि परा शक्तिर्निर्णीता विश्वरूपिणी ।।२३३।।

On account of serving as the motivating force behind the contact between the seed and the womb and cause of the emission of the creative stuff, *mālinī* is considered as supreme creative force responsible for assumption of the form of the universe. (233)

एषा वस्तुत एकैव परा कालस्य कर्षिणी।
शक्तिमद्भेदयोगेन यामलत्वं प्रपद्यते ।।२३४।।

She is only one transcendent force imparting her motivation to Time to move on. On account of the distinction between the force and the Lord of the force, she has assumed the conjugal form. (234)

तस्य प्रत्यवमर्शो यः परिपूर्णोऽहमात्मकः।
स स्वात्मनि स्वतन्त्रत्वाद्विभागमवभासयेत् ।।२३५।।

The counter-contemplation of the conjugal form of the Lord of this force in the form of '*I am complete within myself*' appears as divisive on account of His autonomy. (235)

विभागाभासने चास्य त्रिधा वपुरुदाहृतम्।
पश्यन्ती मध्यमा स्थूला बैखरीत्यभिशब्दितम् ।।२३६।।

Following the appearance of the division, His body is viewed as *paśyantī*, *madhyamā* and *vaikharī*. (236)

तासामपि त्रिधा रूपं स्थूलसूक्ष्मपरत्वतः।
तत्र या स्वरसन्दर्भसुभगा नादरूपिणी ॥२३७॥
सा स्थूला खलु पश्यन्ती वर्णाद्यप्रविभागतः।

Of these forms of sound also there is a threefold division termed as tangible, subtle and transcendent. From amidst this division also, that section is termed as *paśyantī* which is sonorous and musical hence beautiful owing to distinctness of syllables, etc. (237-238a)

अविभागैकरूपत्वं माधुर्यं शक्तिरुच्यते ॥२३८॥
स्थानवाय्वादिघर्षोत्था स्फुटतैव च पारुषी।

The uniformity of the unity of sound is the quality of sweetness while the clarity born of the locus of utterance and contact of the organs and air imparts it roughness. (238b-239a)

तदस्यां नादरूपायां संवित्सविधवृत्तितः ॥२३९॥
साजात्यान्तर्म (त्तन्म) योभूतिर्झगित्येवोपलभ्यते।

Owing to attaining oneness with the consciousness involved in the sound one gains immediate oneness with the content of the sound. (239b-240a)

येषां न तन्मयीभूतिस्ते देहादिनिमज्जनम् ॥२४०॥
अविदन्तो मग्नसंविन्मानास्त्वहृदया इति।

Those, on the other hand, who do not attain that oneness with the content of the recitation or performance, resulting in the loss of the sense of body due to having been immersed in the bliss of consciousness, they have no sensitivity of the heart, as it were. (240b-241a)

यत्तुचर्माऽवनद्धादि किंचित्तत्रैष यो ध्वनिः ॥२४१॥
स स्फुटास्फुटरूपत्वान्मध्यमा स्थूलरूपिणी।

The sound produced by the drum through the membrane of a musical instrument is partly clear and partly vague, similar is the tangibility of the state of *madhyamā vāk*. It is in this vagueness of it that lies its fascination. (241b-242a)

मध्यायाश्चाविभागांशसद्भाव इति रक्तता ।।२४२।।
अविभागस्वरमयी यत्र स्यात्तत्सुरञ्जकम्।

It is in the opaqueness of the *madhyamā vāk* that lies its beauty and attraction. Indeed, wherever there is any element of obscurity, there is fascination. (242b-243a)

अविभागो हि निर्वृत्यै दृश्यतां तालपाठतः ।।२४३।।
किलाव्यक्तध्वनौ तस्मिन्वादने परितुष्यति।

Absence of division results in the sense of liberation in the viewers of *tāla-pāṭha*, (rhythmic sound of a drum from low bass to high pitch). This is why the audience becomes satisfied with this kind of musical performance. (243b-244a)

या तु स्फुटानां वर्णानामुत्पत्तौ कारणं भवेत् ।।२४४।।
सा स्थूला बैखरी यस्याः कार्यं वाक्यादि भूयसा।

Vaikharī on account of its tangibility might have created distinction of letters. Its other consequences are formation of sentences, etc. in all their abundance. (244b-245a)

अस्मिन्स्थूलत्रये यत्तदनुसन्धानमादिवत् ।।२४५।।
पृथक्पृथक्तत्त्रितयं सूक्ष्ममित्यभिशब्द्यते।
षड्जं करोमि मधुरं वादयामि ब्रुवे वचः ।।२४६।।

In this triad of tangibility following from the *paśyantī* form of sound, the earlier the step, the subtler it is. In practical use it takes three form, such as 'I am rendering it into six tones'; 'I am playing on the musical instrument in a sweet manner'; 'I speak sweetly'. (245b-246)

पृथगेवानुसन्धानत्रयं संवेद्यते किल।
एतस्यापि त्रयस्याद्यं यद्रूपमनुपाधिमत् ।।२४७।।
तत्परं त्रितयं तत्र शिवः परचिदात्मकः।
विभागाभासनायां च मुख्यास्तिस्त्रोऽत्र शक्तयः ।।२४८।।

All these three steps of *vāk*, sound, are sensed distinctly. Their original form, however, is free of all superimpositions. It lies in transcendence of these forms. He, Śiva dwells in the form of the supernal consciousness. Behind the distinction of these states, lie three main forces. (247-248)

अनुत्तरा परेच्छा च परापरतया स्थिता ॥२४९॥
उन्मेषशक्तिर्ज्ञानाख्या त्वपरेति निगद्यते।
क्षोभरूपात्पुनस्तासामुक्ताः षट् संविदोऽमलाः।
आसामेव समावेशात्क्रियाशक्तितयोदितात् ॥२५०॥

(As indicated by the basic vowel sound *a*) is the transcendent force (*anuttarā*), while will (as indicated by the sound i is high and low both), and the power of manifestation as symbolised by *u* is the lower one. It is out of absorption in these three states that is born the power of action. (249-250)

संविदो द्वादश प्रोक्ता यासु सर्वं समाप्यते।
एतावद्देवदेवस्य मुख्यं तच्छक्तिचक्रकम् ॥२५१॥
एतावता देवदेवः पूर्णशक्तिः स भैरवः।

Samvit, foundational consciousness is said to be of twelve kinds wherein end all, as this much is the main extent of the circle of force of the Lord. It is by virtue of inherence of these forces in Him that He has become possessed of all forces as Bhairava is. (251-252b)

परामर्शात्मकत्वेन विसर्गाक्षेपयोगतः ॥२५२॥
इयत्ताकलनाज्ज्ञानात्ताः प्रोक्ताः कालिकाःक्वचित्।

Due to their senses of advise, redemption, projection, limitation, calculation and knowing, these forces are known somewhere as *kālikā*. (252b-253a)

श्रीसारशास्त्रे चाप्युक्तं मध्य एकाक्षरां पराम् ॥२५३॥
पूजयेद्भैरवात्माख्यां योगिनीद्वादशावृताम् ।

In the *Śrī Sāra Śāstra* also it is said that the transcendent force is mono-syllabic and needs to be worshipped as Bhairava as encircled by twelve *yoginis*. (253b-254a)

ताभ्य एव चतुःषष्टिपर्यन्तं शक्तिचक्रकम् ॥२५४॥
एकारतः समारभ्य सहस्रारं प्रवर्तते ।
तासां च कृत्यभेदेन नामानि बहुधागमे ॥२५५॥
उपासाश्च द्वयाद्वैतव्यामिश्राकारयोगतः ।
श्रीमत्त्रैशिरसे तच्च कथितं विस्तराद्बहु ॥२४६॥
इह नो लिखितं व्यासभयाच्चानुपयोगतः ।
ता एव निर्मलाः शुद्धा अघोराः परिकीर्तिताः ॥२५७॥
घोरघोरतराणां तु सोतृत्वाच्च तदात्मिकाः ।
सृष्टौ स्थितौ च संहारे तदुपाधित्रयात्यये ॥२५८॥

It is out of these twelve *yoginis* that has emerged the circle of sixty-four forces. In this circle of forces the number of spokes extends from one to one thousand which are named variously in the *Āgama* in keeping with their actions. They are worshipped in dualistic as well as monistic terms. This has been enunciated in detail in the *Triśaras Śāstra*. All this has not been recorded here out of the fear of becoming too lengthy as also unnecessarily. These forces are said to be blemishless and tranquilising. Those which are more and more horrifying become so as per the occasion of their emergence. (254b-258)

तासामेव स्थितं रूपं बहुधा प्रविभज्यते।
उपाध्यतीतं यद्रूपं तद्द्विधा गुरवो जगुः ॥२५९॥

All this occurs as per the occasion of creation, sustenance, dissolution and beyond. Their status as per these states has been divided variously. My revered teachers have recounted this trans-superimpositional state of them in a twofold manner, namely, pre-unfoldment and post-pacification. (259)

अनुल्लासादुपाधीनां यद्वा प्रशमयोगतः।
प्रशमश्च द्विधा शान्त्या हठपाकक्रमेण तु ॥२६०॥

Pacification also is said of two kinds, namely, brought out through peaceful devices and through what is known as *haṭha-pāka*, forceful burning of the lust towards life in the world. (260)

अलंग्रासरसाख्येन सततं ज्वलनात्मना।
हठपाकप्रशमनं यत्तृतीयं तदेव च।
उपदेशाय युज्येत भेदेन्धनविदाहकम ॥२६१॥

(Under the *sādhanā* of *haṭha-pāka*) the aspirant is required to take hold of the entire worldly sense, swallow it and feel as if he has tasted something most tasty. He should keep his radiance of this sense spreading all around like fire. This form of pacification of *haṭha-pāka* is of the third order and hence the best. It needs to be taught as it is prone to burn down the entire stock of fuel of the sense of one's separateness from (Śiva). (261)

निजबोधजठरहुतभुजि भावाः सर्वे समर्पिता हठतः।
विजहति भेदविभागं निजशक्त्या तं समिन्धानाः ॥२६२॥

Putting the entire content of one's understanding deliberately into the digestive fire of one's wisdom through one's will-power makes one relieved of the sense of division. (262)

हठपाकेन भावानां रूपे भिन्ने विलापिते।
अश्नन्त्यमृतसाद्भूतं विश्वं संवित्तिदेवताः ॥२६३॥

Being all the sense of diversity of things eliminated through *haṭha-pāka*, the propitiating gift becomes ambrosial and is taken up by divinities of consciousness. (263)

तास्तृप्ताः स्वात्मनः पूर्णं हृदयैकान्तशायिनम्।
चिद्व्योमभैरवं देवमभेदेनाधिशेरते ॥२६४॥

Being thus propitiated these deities filled with the sense of their complete identity with heart-space, take resort to Him. (264)

एवं कृत्यक्रियावेशान्नामोपासाबहुत्वतः।
आसां बहुविधं रूपमभेदेऽप्यवभासते ॥२६५॥

Due to this order of absorption in actions required to be undertaken and the consequent worship of a large variety of deities, their diversity is reflected even in the midst of the sense of oneness. (265)

आसामेव च देवीनामावापोद्वापयोगतः।
एकद्वित्रिचतुष्पञ्चषट्सप्ताष्टनवोत्तरैः ।।२६६।।
रुद्रार्कान्यकलासेनाप्रभृतिर्भेदविस्तरः।
अलमन्येन बहुना प्रकृतेऽथ नियुज्यते ।।२६७।।

Owing to withdrawal and manifestation of these very deities, there is enlargement of divine forces numbering one, two, three, four, five, six, seven, eight, nine, ten, eleven, twelve, thirteen, sixteen, eighteen, etc. Without going into details any further, let us now return to the main topic of exposition. (266-267)

संविदात्मनि विश्वोऽयं भाववर्गः प्रपञ्चवान्।
प्रतिबिम्बतया भाति यस्य विश्वेश्वरो हि सः ।।२६८।।

The entire congregation of entities known as the world is getting reflected in the (mirror) of the self-consciousness while Śiva is the Lord of this entire spectrum. (268)

एवमात्मनि यस्येदृगविकल्पः सदोदयः।
परामर्शः स एवासौ शांभवोपायमुद्रितः ।।२६९।।

That person deserves to be considered as the pursuer of the *Śāmbhavopāya*, path of Śambhu, in the inner being of whom this idea about the reality has got settled immovably. (269)

पूर्णाहन्तापरामर्शो योऽस्यायं प्रविवेचितः।
मन्त्रमुद्राक्रियोपासास्तदन्या नात्र काश्चन ।।२७०।।

The person within whom this conviction has been formed at the root of the sense of "I" , does not need to chant or mutter any mantra, practise any psychophysical disposition, *mudrā*, ritual, worship, etc. (270)

भूयोभूयः समावेश निर्विकल्पमिमं श्रितः।
अभ्येति भैरवीभावं जीवन्मुक्त्यपराभिधम् ।।२७१।।

Having entered into this kind of unflinching self-involvement by virtue of repeated practice, the aspirant attains the state of getting transformed into Bhairava which is a synonym of liberation. (271)

इत एव प्रभृत्येषा जीवन्मुक्तिर्विचार्यते।
यत्र सूत्रणयापीयमुपायोपेयकल्पना ।।२७२।।

From this point onwards would be taken up the topic of deliberation on liberation of life with the end in view all this consideration on means and ends has been started. (272)

प्राक्तने त्वाह्निके काचिद्भेदस्य कलनापि नो।
तेनानुपाये तस्मिन्को मुच्यते वा कथं कुतः ।।२७३।।

In the prior Chapter there is not even a trace of deliberation on difference (since that context has been devoted exclusively to show the paramountcy of Śiva). Therefore, there was no scope there for deliberation on topics as to who gets liberated, from where, and by what device. (273)

निर्विकल्पे परामर्शे शाम्भवोपायनामनि।
पञ्चाशद्भेदतां पूर्वसूत्रितां योजयेद्बुधः ।।२७४।।

The aspirant needs to associate the fifty varieties of approaches as referred to in verse No. 187, of the first Chapter the optionless contemplation known as *Śāmbhava upāya*, path relating to Śambhu, the Supreme Being or Śiva. (274)

धरामेवाविकल्पेन स्वात्मनि प्रतिबिम्बिताम्।
पश्यन्भैरवतां याति जलादिष्वप्ययं विधिः ।।२७५।।

According to this method, the aspirant reaches the ultimate state of optionlessness of Bhairava by seeing himself as reflected in water, etc. (275)

यावदन्ते परं तत्त्वं समस्तावरणोर्ध्वगम्।।
व्यापि स्वतन्त्रं सर्वज्ञं यच्छिवं परिकल्पितम् ।।२७६।।

Transcending all superimpositions beginning from earth to what is pervading all of them is what has been conceived as Śiva, the omniscient and autonomous. (276)

तदप्यकल्पितोदारसंविद्दर्पणबिम्बितम्।
पश्यन्विकल्पविकलो भैरवीभवति स्वयम् ।।२७७।।

Viewing Him as reflected on the comprehensive mirror of consciousness the aspirant is transported from amidst options to the state of Bhairava. (277)

यथा रक्तं पुरः पश्यन्निर्विकल्पकसंविदा।
तत्तद्द्वारनिरंशैकघटसंवित्तिसुस्थितः ।।२७८।।

This transformation happens on the pattern of viewing closely an earthen pitcher ultimately red in colour and formed by turnings on different points from the lower to the higher in different ways. (278)

तद्वद्धरादिकैकैकसंघातसमुदायतः।
परामृशन्स्वमात्मानं पूर्ण एवावभासते ।।२७९।।

Exactly on the pattern happens the case of the aspirant's realisation of himself internally as Śiva from within considerations on each one of the earth, etc. (279)

मत्त एवोदितमिदं मय्येव प्रतिबिम्बितम्।
मदभिन्नमिदं चेति त्रिधोपायः स शाम्भवः ।।२८०।।

It is from myself that all this having been emerged, is being reflected on the mirror of my consciousness, and is no way different from myself. All these three ways of contemplation are *Śāmbhava*, related to *Śambhu*. (280)

सृष्टेः स्थितेः संहृतेश्च तदेतत्सूत्रणं कृतम्।

यत्र स्थितं यतश्चेति तदाह स्पन्दशासने।।२८१।।

This is the summary mode of contemplation over creation, sustenance and withdrawal of the creation. This is what has been suggested in the *Spanda-Kārikā*. (281)

एतावतैव ह्यैश्वर्यं संविदः ख्यापितं परम्।
विश्वात्मकत्वं चेत्यन्यल्लक्षणं किं नु कथ्यताम् ।।२८२।।

It is in this way that gets established the glory of consciousness at its top. Apart from this universality what any other characteristic of it may need to be expounded! (282)

स्वात्मन्येव चिदाकाशे विश्वमस्म्यवभासयन्।
स्रष्टा विश्वात्मक इति प्रथया भैरवात्मता ।।२८३।।

Contemplating well within his own space of consciousness that 'I am all-creating universal being', the aspirant attains oneness with Bhairava. (283)

षडध्वजातं निखिलं मय्येव प्रतिबिम्बितम्।
स्थितिकर्ताहमस्मीति स्फुटेयं विश्वरूपता ।।२८४।।

All whatever having been born of the six-fold path is getting reflected well within me and hence I am the sustainer of it. It is in this kind of contemplation that obviously lies the aspirant's universality. (284)

सदोदितमहाबोधज्वालाजटिलतात्मनि।
विश्वं द्रवति मय्येतदिति पश्यन्प्रशाम्यति ।।२८५।।

The aspirant attains peace via arousal of the great awareness in his brilliantly flagrant flame of the fire of consciousness and the contemplation that it is also melting within me itself. (285)

अनन्तचित्रसद्गर्भसंसारस्वप्नसद्घनः।
प्लोषकः शिव एवाहमित्युल्लासी हुताशनः ।।२८६।।

I am Śiva, the Fire which is meant for burning the world as a house cherishing innumerable figures in the womb of it in course of the world seen as an extended dream. (286)

जगत्सर्वं मत्तः प्रभवति विभेदेन बहुधा
तथाप्येतद्रूढं मयि विगलिते त्वत्र न परः।
तदित्थं यः सृष्टिस्थितिविलयमेकीकृतिवशा-
दनंशं पश्येत्स स्फुरति हि तुरीयं पदमितः ।।२८७।।

That aspirant rises up from here to the fourth state of being who contemplates that the entire universe along with all its multiple varieties is born of me, is rooted in me, and following its dissolution nothing will remain. He who envisions the world integrally as one act of creation, sustenance and dissolution (attains that state). (287)

तदस्मिन्परमोपाये शाम्भवाद्वैतशालिनि।
केऽप्येव यान्ति विश्वासं परमेशेन भाविताः ।।२८८।।

There are only a few who having been confided in by the Supreme Lord in regard to this highest form of spiritual practice known as *Śāmbhava-advaita*, non-dualism with *Śambhu* as the Supreme Being deserve themselves the confidence. (288)

स्नानं व्रतं देहशुद्धिर्धारणा मन्त्रयोजना।
अध्वक्लृप्तिर्यागविधिर्होमजप्यसमाधयः ।।२८९।।
इत्यादिकल्पना कापि नात्र भेदेन युज्यते।

Sacred both, vow, clearance of the body, sustenance in meditation, recitation of *mantras*, taking to a certain sacred path, offering to fire, *japa*, entering into deep meditative trance, any of these observances is not undertaken in this context with the sense of duality from the Supreme Being. (289-290a)

परानुग्रहकारित्वमत्रस्थस्य स्फुटं स्थितम् ।।२९०।।
यदि तादृगनुग्राह्यो दैशिकस्योपसर्पति।

अथासौ तादृशो न स्याद्भवभक्त्या च भावितः ॥२९१॥
तं चाराधयते भावितादृशानुग्रहेरितः।
तदा विचित्रं दीक्षादिविधिं शिक्षेत कोविदः ॥२९२॥

Grace of the teacher is necessarily made available to such a deserving aspirant whenever he approaches the teacher. If he has not become so in every respect but is filled with the sense of devotion to Śiva, the wise teacher needs to prepare him on that line prior to conducting the ceremony of initiation. (290b-292)

भाविन्योऽपि ह्युपासास्ता अत्रैवायान्ति निष्ठितिम्।
एतन्मयत्वं परमं प्राप्यं निर्वर्ण्यते शिवम् ॥२९३॥
इति कथितमिदं सुविस्तरं परमं शाम्भवमात्मवेदनम्॥

An aspirant of such qualifications necessarily develops other virtues such as worships, etc. by virtue of his constancy in his dedication to Śiva via the method of *āṇava sādhanā* and thus ends up with the attainment of the Supreme Śiva. This is how I have given a detailed presentation of the method of expositing oneself to Śambhu. (293)

INDICES

Index of English Words

A

B

C

D

E

F

G

H

I

L

M

R

S

T

Y

Index of Sanskrit Verses

तद्देवताविभवविभाविमहामरीचि-
चक्रेश्वरायितनिजस्थितिरेक एव।
देवीसुतो गणपतिः स्फुरदिन्दुकान्तिः
सम्यक्समुच्छलयतान्मम संविदब्धिम् ॥६॥

May that son of the Goddess, namely, Gaṇeśa, being adorned with the highly luminous rays of the gods and hence having become the sole Lord of the entire circle of creation effulgent with the luminosity of the full moon bring vibration to the sea of my consciousness.

Śrī Tantrāloka, Chapter 1, verse 6

तन्तुं तन्वन् रजसो भानुमन्विहि ज्योतिष्मतः पथो रक्ष धिया कृतान्।
अनुल्वणं वयत जोगुवामपो मनुर्भव जनया दैव्यं जनम्॥

While spreading the thread for weaving out into a piece of cloth, follow the illumination of the higher light and safeguard the path having been prepared through meditative effort. Weave out the cloth out of the ideas spun in the form of the threads setting them perfectly in an even form and thus become contemplative humans having the prospect of giving birth to the class of divine beings.

Vision of Tantra, Ṛgveda, X.53.6

श्रीभट्टनाथचरणाब्जयुगात्तथा
श्रीभट्टारिकांघ्रियुगलाद्गुरुसन्ततिर्या।
बोधान्यपाशविषनुत्तदुपासनोत्थ-
बोधोज्ज्वलोऽभिनवगुप्त इदं करोति ॥१६॥

Abhinavagupta is making manifest herewith that treasure of wealth of wisdom which has its source in the lotus like feet of Śrī Bhaṭṭanātha and then both the ankles of the Goddess and then the tradition of teachers. This wisdom has emerged from the effort to remove the poison of traps of ignorance of other wrong ways of redemption as being propounded by Abhinavagupta herewith is blemishless.

Śrī Tantrāloka, Chapter 1, verse 16

Cidākāśa (integral Consciousness) is rid of interiority as well as exteriority. Here the world in all its actuality and reality is realized as one with one's total being, ātman.

Introduction, Śrī Tantrāloka

Standard Publishers (India)
New Delhi

₹ 19995
978-81-87471-86-8(Set)
9 788187 471868